

MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!

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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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POLITICAL

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Second Offenders Sentenced

400 Demonstrate at Seneca Army Depot

By Janice Irvine

ROMULUS, NY — In variations of "over the fence at Seneca," women peace activists also went through and under the fence in a major demonstration at the Seneca Women's Peace Encampment on Sept. 4. Approximately 400 women marched to the main gate of the Seneca Army Depot, where they participated in symbolic gestures of mourning. Many women read statements of protest, while others read short stories of nuclear age nightmares.

According to Sandy Martin at the peace camp, some women split off into affinity groups and undertook various actions of civil disobedience. While many went over the fence, six women chained

themselves to the main gate. When guards were unable to cut the chains, they opened the gates, whereupon the women unchained themselves, walked onto the depot, and were arrested for trespassing.

As a deeper gesture, several women dug a hole under the fence with spoons. Martin told GCN that the guards allowed the women to continue digging, then arrested them when they had completed the hole and crawled through it to the other side of the fence.

Over 60 women were arrested throughout the day and charged with criminal trespassing. Most were given ban and bar letters and released. There were approximate-

ly six "second offenders" who were held at the depot overnight and arraigned in Rochester on Sept. 6. At the arraignment, the women were given October court dates and released after they gave their correct names to the judge.

In a related development, a seven-hour trial on Sept. 2 indicated to the Seneca women the legal fates awaiting "second offenders." Nineteen women, all of whom had been arrested once over the summer, issued ban and bar letters, and then arrested a second time, were tried in a Rochester court.

Nancy Aleck, a Boston woman who now lives at the peace encampment, was one of the second offenders. Aleck told GCN that the women did not contest the basic facts of the government's charges.

Instead, Aleck explained, "We tried to use a defense of necessity and talked about being in compliance with international law. We admitted to breaking the law [trespassing] but we said our reason was the immediacy of the situation at the moment. We believed we had an obligation to do what we did by acting in compliance with a greater law than one

that says 'don't trespass.' "

Although a defense based on international law has been used before, it has never been successful. According to Aleck, the defense derives from the Nuremberg trials and stipulates that when someone believes that a country is preparing to perpetuate war crimes, an individual has an obligation not to participate.

Aleck said, "We believe that our government is engaged in making these weapons and we believe this is a war crime. We acted out of international law to prevent that."

During the course of the trial, witnesses spoke about the health effects of radiation, social service cutbacks, the use of civil disobedience as a tool for social change, and the Pershing and cruise missiles as first-strike weapons. A woman from Greenham Common testified about the immediacy of the situation as perceived by activists in England. Finally, each of the women being tried made a personal statement about why she was there participating in civil disobedience actions.

Aleck told GCN that after making a lengthy statement about the apparent commitment of the

women, the judge ruled that they hadn't proven that they were in immediate danger. He found them guilty, fined them \$50 each, and gave them a suspended sentence and three months of unsupervised probation.

As a group, the women stood up and refused to accept the sentence, as a protest against both the class privilege associated with paying a fine, and the attempt to prevent their participation in future actions which is inherent in probation. Aleck said that the judge's response was, "We'll deal with that when the time comes."

There will be no immediate repercussions for the women because the fines they refused to pay are not due for three months. Meanwhile, questions remain about what will happen to those women on probation who get arrested yet again. Aleck noted that many of them are discussing participating as an affinity group in an Oct. 24 civil disobedience at Seneca.

She said, "Lots of us are planning to do other actions before three months are up. What will happen is unclear."

— filed from Boston

Possible Viral Link to AIDS

By Larry Goldsmith

BOSTON — A virus found in the blood of AIDS patients and considered a possible candidate for the cause of the illness has been detected in the blood of healthy hemophiliacs, according to a study published in the September 9 issue of *Science Magazine*.

Dr. Myron Essex, the Harvard School of Public Health researcher who authored the article, reported that 12 percent of a group of 172 healthy hemophiliacs showed evidence of exposure to human T-cell leukemia virus (HTLV), in contrast to an incidence of one percent in a control group of laboratory workers, blood donors and others.

Essex had previously reported in the May 20 *Science*, that 19 persons from a group of 75 AIDS patients had evidence of HTLV exposure. In that study, only two of 336 control subjects showed signs of the virus.

In a telephone interview with GCN, Essex said that so far, the studies demonstrate no causal relation between HTLV and AIDS, but said that he and his co-workers would continue their research in that direction. "We certainly think that there's a sufficiently important correlation to pursue the research with enthusiasm, to try to establish whether it's causal," he said.

Hemophiliacs frequently receive transfusions of concentrated blood clotting components to prevent uncontrolled bleeding. Because a single dose of concentrate is prepared from the pooled blood plasma of thousands of blood donors, hemophiliacs face greatly increased odds of contracting blood-borne infection.

As of August 8, the federal Centers for Disease Control (CDC) has reported 15 cases of AIDS in hemophiliacs, out of 20,000 hemophiliacs in the U.S.

Essex said the next stage in his research will be to investigate whether hemophiliacs who have been exposed to HTLV actually face higher risk of contracting AIDS. He also said he planned to attempt to trace the HTLV from specific donors to recipients.

"Our working hypothesis," Essex explained, "is that there's a mutant strain, a slight variant of the human T-cell leukemia virus that might be uniquely able to

cause AIDS, that originated by a minor genetic change that had major disease effects, that originated in the Caribbean, probably in Haiti. That's just a working hypothesis."

"I think within six months to a year we'll know a lot more," he added. "I hesitate to say that we'll know, on the basis of what experiments we've got underway, in a year we can be absolutely sure of the cause, but I think we'll have a lot more evidence one way or the other."

In other AIDS developments, this week's issue of the *Journal of the American Medical Association*, which is devoted entirely to AIDS, includes articles on the transmission of AIDS through heterosexual contact and the relation between lymph-node disease and AIDS.

An article in the current *New England Journal of Medicine* reports on a possible lead in finding a test to help diagnose AIDS. Dr. M. Elaine Eyster, of the Pennsylvania State University Medical, and Dr. James Goedert of the National Cancer Institute, report that some AIDS patients exhibit high blood levels of a protein called acid-labile alpha interferon, before the onset of AIDS symptoms.

"We do not have a test for AIDS," explained Dr. Eyster. "What we have is something with a potential for being a good test to screen individuals in high-risk groups. We need a lot more work to know how good it is."

In Boston, the latest figures from the Department of Health and Hospitals indicate that the incidence of AIDS in Massachusetts is keeping pace with the rest of the country, according to Brian McNaught, mayoral liaison to the lesbian and gay community. As of August 12, public health officials reported 38 confirmed cases in the state: 21 in the city of Boston, 7 in the surrounding metropolitan area, 4 from the remainder of the state, and 6 out-of-state patients being treated in Massachusetts hospitals.

McNaught said updated figures on AIDS in Massachusetts will be available September 16.

National AIDS Vigil Set for October 8

WASHINGTON, DC — The National AIDS Vigil Commission has released its schedule of events for the Columbus Day weekend National AIDS Candlelight Vigil October 7-9, in Washington, D.C.

Friday, October 7, Lobby Day, from 9 a.m. to 5 p.m. at the Rayburn Building, U.S. House of Representatives, Rm. 2168 (the Gold Room). In conjunction with the National AIDS Vigil, the Gay Rights National Lobby (GRNL) and the Haitian Coalition on AIDS are coordinating an AIDS Lobby Day on Friday, Oct. 7, the day before the vigil. Lobby Day participants will be briefed in the Gold Room at 9 a.m. Petitions supporting the vigil objectives and a statement from the Haitian Coalition will be formally presented to the Senate and House Appropriations Subcommittees, which oversee federal AIDS funding, at 9:30 a.m. GRNL lobbying kits will be given to anyone interested in meeting with a Congressional representative in the Gold Room from 9 a.m. to 5 p.m. Members of Congress will be notified and their constituents may want to discuss the AIDS epidemic with them at that time. It will be useful to make an appointment in advance. Contact Mike Walsh, (202) 546-1801, for more AIDS Lobby Day information.

Saturday, October 8, Vigil Hospitality, 11 a.m. to 5 p.m. at the Badlands bar, 1415 22nd St. NW. An informal get-together for out-of-town marchers and local hosts will be held in the Badlands video room. A vigil slideshow and a variety of video programs about AIDS will run throughout the day. Cash bar. Call (202) 463-8651 for more information.

Saturday, October 8, National

AIDS Forum, 3-5 p.m., Departmental Auditorium on Constitution Avenue between 12th and 14th Streets NW. Washington's Whitman/Walker Clinic, in conjunction with the National AIDS Vigil Commission, is sponsoring an AIDS educational forum entitled "Fighting for Our Lives and Fighting the Disease." A panel of leading researchers, public health officers, doctors, social workers, community health clinic staff and persons with AIDS will discuss current medical research and the social and medical needs of persons with AIDS. Call Walter Bachelor at (202) 833-7680 for more information.

Saturday October 8, National AIDS Candlelight Vigil, 5 p.m. Marchers will assemble in the Ellipse south of the White House behind their respective state banners. Persons with AIDS will start lighting candles as marchers head

north on 17th street, NW. The march will continue east on Pennsylvania Avenue, passing in front of the White House, to the Capitol Reflecting Pool. Candlelight marchers will surround the Reflecting Pool and fan westward on the Mall. Marchers are asked to express their concern about AIDS through silence or song. The U.S. Capitol will be the backdrop for a solemn 45-minute post march program. Persons with AIDS have organized the program to share their experiences with the marchers. Call (202) 463-8561 for more information.

Sunday October 9, Post Vigil Celebration, 2-4:30 p.m. on P Street Beach, 23rd and P St. NW. Solo entertainers, choruses and bands will end Vigil activities on an upbeat note with a free concert on P Street Beach. Call John Mascetti (202) 463-8561 for more information.



Susan Fleischmann

Boston activists demanded increased AIDS funding in one of many candlelight marches held in cities across the country this past June. A National AIDS Vigil is planned for October 8 and its organizers hope it will recharge the batteries of the community to continue the fight for our lives.

News Notes

quote of the week

"It is also a recognition of political realities to which the [Washington] *Post* seems uncharacteristically oblivious, and is not, as the editorial says, a "surge of silly, romantic sentiment." While on the one hand the editorial seems to say that neither the 1973 incident nor Studds' homosexuality should preclude him from holding office, the *Post* apparently expects his supporters to sit on their hands during this crucial period when he must decide whether or not to seek reelection. For them to do so would be to allow public opinion and his own assessment of the situation to be shaped only by homophobics, the right-wing ideologues who have always opposed him and the mean-spirited and hateful people who are now exploiting the incident for their own benefit. Although a minority, they are loud and vociferous and unfortunately aided by a press, both national and local, whose penchant for focusing on the sensational and negative belies its pious claim of journalistic objectivity.

—E.F. O'Brien, in a letter to the *Washington Post*.

O'Brien was responding to an August 15 editorial in which the *Post* questioned Rep. Gerry Studds' constituents' support in the weeks following his censure by the House of Representatives and his coming out on Capitol Hill.

lesbian seeks supervisor's seat

SAN FRANCISCO — The first black lesbian to run for a seat on the San Francisco Board of Supervisors kicked off her campaign at a fundraiser which enriched her coffers by "a few thousand dollars," according to the *Advocate*. About 125 supporters attended a mid-July benefit for Pat Norman, coordinator of the Lesbian/Gay Health Services in the city's Public Health Department.

Norman has been active in women's and gay politics and will run a multi-issue campaign. Supervisors are elected on a city-wide basis and so "can't afford to speak for only one community," she said.

About her strategy, Norman said, "I'm putting together a platform that will address issues such as services to Third World communities, youth, elderly and people on fixed incomes."

She said she does not see herself in competition with Harry Britt, the only gay Supervisor on the board. "I don't see why the gay and lesbian community has to be restricted to one seat on the board."

nation's poor take cutbacks on the nose

WASHINGTON — The Congressional Budget Office reported on August 24 that cutbacks in federal spending have hurt poor families the most. Forty per cent of the cuts fell on families with incomes of less than \$10,000 per year.

In the last two years, the following proportions of funds have been cut from federal budgets for human services: 28 percent from children's nutrition programs; 13 percent for welfare and food stamps; 17 percent for financial aid to poor students; 27 per cent for guaranteed student loans; and 60 per cent for employment and training programs.

Households with yearly incomes under \$10,000 will lose \$430 per family, compared with \$250 per family for those making over \$10,000. Approximately 23 percent of all families in the country are in the under-\$10,000 per year income bracket.

police prophylaxis

AUSTIN, Texas — Law makers in this state have taken a novel approach to disease prevention. Texas residents who knowingly expose another person to gonorrhea or syphilis will face up to a year in prison and \$1000 in fines, with the recent revision of the state's venereal disease laws.

"The thrust of the law was to eliminate as a requirement the pre-marital blood test for syphilis and to add a second pre-natal test," said Dick Conlon, senior public health advisor for the Texas Department of Public Health Venereal Disease Control Program. Conlon said that congenital syphilis is a major problem in the state.

But another effect of the new law is to raise the maximum fine for knowingly transmitting the diseases from \$50 to \$1000.

Conlon acknowledged the difficulty in establishing that one person has knowingly transmitted a disease to another. "In all honesty, I don't think anyone has ever been charged," he said. Asked why the state would want to raise the penalties on a law that has never been enforced, Conlon replied, "I presume to make it seem more serious. Fifty dollars is not very serious. Syphilis and gonorrhea are very serious.

grand jury project ceases publication of *quash*

NEW YORK — The Grand Jury Project, the only organization in the country which deals with grand jury abuse, has been forced to cease publication of its bi-monthly newspaper *Quash* because of financial difficulties.

The Grand Jury Project began in the mid '70s as a specific project of the New York Women's Union. It coalesced around the grand jury/FBI investigations of Jill Raymond and other lesbians in Lexington, Ky., and Ellen Grusse and Terri Turgeon of New Haven, Conn. All three were jailed for refusing to testify before grand juries convened to ferret out information about their respective women's communities.

The project currently fights the repressive use of grand juries through individuals' cases and offers a variety of support services to persons who are the victims of this kind of state harassment. It also maintains an extensive Legal Resource Center for attorneys representing clients who refuse to testify. The Project publishes *Quash*, which carries news and information about politically motivated grand juries.

The Grand Jury Project has been described by a Boston area lesbian activist as "one of the things I depend on for my survival and sanity."

The GJP hopes to resume publication of *Quash* if its present fundraising campaign is successful. To make a contribution or to get more information, contact the Project by writing: The Grand Jury Project, Inc., 853 Broadway, Room 1116, New York, NY 10003.

pro-abortion democratic black lesbians need not apply

WASHINGTON — So you want to be a federal judge? If you are a Republican who has worked for the party, if you believe that judges do not make law, if you are vigorously anti-abortion and pro-family and you're a (straight) man over 40, your chances of getting a federal judgeship from the Reagan administration are good, according to a "help wanted" profile. The profile was compiled by administration aides to use as a guide to select the names of candidates likely to get sympathetic attention. Of 108 nominees for federal bench seats, only seven have been women.

crowd estimate for 'jobs, peace, freedom' march revised

WASHINGTON — The District of Columbia police have adjusted their calculation of crowd size at the August 27 March for Jobs, Peace and Freedom. The revised rally estimate is 300,000 people, up 50,000 from the original estimate, according to the *Washington Post*.

The new figure reflects what was described by police as a high turnover throughout the afternoon. "At one point there were as many people going as there were coming," said a spokesman for the D.C. police.

portland city council passes aids resolution

PORTLAND, OR — The Portland City Council on July 27 unanimously adopted a resolution urging Congress to "appropriate additional funds for AIDS research" for fiscal year 1984. The resolution was introduced by City Commissioner Margaret Strachan one week after it was requested by the Metropolitan Human Relations Commission.

gays and lesbians come out for peace in east germany

EAST BERLIN — The first open appearance of a gay organization in over 50 years occurred July 3 at an outdoor fair and exhibition sponsored by the East German peace movement, according to the *Advocate*.

Two information tables staffed by a dozen lesbian and gay men were part of many different exhibits about war and disarmament. Buttons with interlocking women's symbols were available at the lesbians' table. The men at the gay men's table wore handmade pink triangles. The message of the banners and posters on display was demanding full acceptance of gay people in East German society. Although homosexuality is already legal in the German Democratic Republic, speakers addressed the problems of living in the closet and spoke of the unsatisfied demand that the Communist government recognize their special needs.

STOP

THE

EUROMISSILES

October 21 — Friday — Legislative Lobbying

Oct. 23 — Sunday — New England Wide

MARCH — Draper Labs 11:00 AM

RALLY — Boston Common 1:00 PM

Oct. 24 — Monday — Nonviolent Civil Disobedience

AVCO Plant(Makers of the Cruise & Pershing)



Beginning this fall the U.S. will probably place 572 Euromissiles in several European NATO countries. The placement of these Pershing II and cruise missiles represents a dramatic shift away from a policy of deterrence to a more aggressive policy — a policy which contemplates starting and winning a nuclear war. The installation of these nuclear Euromissiles is threatening to us all because: Euromissiles are designed to be *used first* in a nuclear attack. Such an attack is likely to lead to all-out nuclear holocaust; Euromissiles increase the likelihood of *accidental nuclear war*; A nuclear weapons freeze would be extremely dif-

ficult to negotiate after the Euromissiles are placed in NATO countries.

Plans are underway for a weekend of internationally coordinated actions across the U.S., Europe, Canada, and Japan in protest against the deployment of the Euromissiles. The Campaign to Stop the Euromissiles, a coalition of over 15 Boston area groups and dozens of groups from around the New England region, is planning a series of actions in this region.

For further information, or to volunteer to help with any of these actions, call the Campaign office: 492-6446.

Military Issues Anti-Gay Policy

South African Backlash Aimed at White Gays?

By Hilda van der Merve

PRETORIA, South Africa — Recent policy decisions by the South African Defence Force (SADF) regarding its gay members may signal the beginnings of an anti-gay backlash in this country. Alongside anti-gay statements from the largest white church in the country and a surprisingly homophobic article in a usually liberal newspaper, the SADF guidelines appear even more sinister.

The policy decision of the SADF translates from Afrikaans as follows: "All measures must be taken to counter the phenomenon of homosexuality/lesbianism in the SADF. During the recruiting process especial care must be taken to ensure that persons with certain behavioural deviations are not allowed to join the Permanent Force. This policy must be executed in accordance with the prescribed guidelines."

The policy was established by the Chief of the SADF, General Constand Viljoen, on 28 April 1982, and instructions were issued 15 months later on 5 August 1983, typical of the South African government's bureaucratic timeliness.

The SADF must cope with a major structural difficulty in the enforcement of its own guidelines. The conscripted force of 60,000 white males who comprise the branch known as "national servicemen" (NSM) is jammed with people who are only too eager to find exemptions from their compulsory two-year tours of duty. The permanent force (PF), on the other hand, is made up of men and women analogous to "lifers" in the U.S. armed forces; thus, the clause ordering recruiters to actively discourage enrollment of open gays into the permanent force.

The policy, however, also states that homosexuality is not sufficient reason for discharge from service. In the past, the SADF has discharged a few particularly troublesome gays, but current policy calls for a program of propaganda, thinly disguised as a series of "informational lectures."

The lecture program is presented by welfare officers and psychologists of the SADF Surgeon-General's staff, as well as SADF uniformed chaplains. The "information" must cover "all forms of immorality, such as adultery,

homosexuality/lesbianism, as well as alcohol and drug abuse."

The directive for implementation of the new policies, addressed to all units, formations and commands and backdated to 1 January 1982, instructs that a witchhunt must be avoided, since this could lead to even greater embarrassment for the SADF. All persons suspected of being gay must be investigated with discretion, without delay, and everything possible must be done to combat "this problem."

Members of the armed forces who are suspected of "behavioural deviations" must be warned of this by his/her superiors. A report of the suspect's "deviance" must be filed with Intelligence Headquarters, which re-evaluates any previously granted security clearances.

The directive emphasizes the vulnerability of the SADF to "extremely negative consequences:" damage to the SADF's image, undermining of discipline, greater security risks due to the vulnerability of "these members" to blackmail. As with all South African security clearances, being out of the closet is, for some reason, worse than being in it. According to the directive, gays are highly unlikely to admit to "abnormality," and "these activities" occur underground.

Despite all of this caution concerning security clearances for gays in the SADF, the typing pools are rife with gays doing their military "duties" surrounded by documents full of potentially sensitive information.

But why this recent enactment of anti-gay policies in the military? The directive says, "According to available information it is evident that the phenomenon of homosexuality/lesbianism is increasing." This observation is not surprising in view of the fact that dozens of Commanding Officers are frequently faced with 10 to 50 openly gay conscripts in every six-monthly intake.

The guideline further advises that "there appears to be an increase in this phenomenon during times of stress and uncertainty," i.e. basic training. It expresses disapproval that "today's society is

Organizers of the protest said they thought it was the first to attack both of these prejudices. "The East Village has long been noted for its rich coexistence of separate cultural, political and sexual identities. The door policy of Boybar is a mechanism toward the destruction of this tradition," their leaflet stated.

The owner, Richard Meyer, told GCN his bar had no such policy and only limited admission when the spacious bar becomes crowded.

"The policy is what it has always been. It's the couples from New Jersey and Long Island I don't want," Meyer said. "I set this up to be a bar for lesbians and gay men and it will be, even if I have to make it a private club to do it."

Outside, men sporting flowered shorts and bowling shirts cited numerous incidents when they



characterized by an increase in permissiveness and as a result there are groups and individuals who wish to justify and defend these abnormalities."

One group recently formed to "defend its abnormalities" is the Gay Association of South Africa. This group established itself on 1 April 1982 and counts about 1600 people among its members. Judging by the security of its address list, it seems that most GASA members are fairly closeted. Nevertheless, there is a greater frankness and boldness among the [white] gays of South Africa to be open about their sexuality.

The backlash against this openness, though, extends beyond the military. The main Afrikaans church, the Dutch Reformed Church (NGK), commonly referred to by cynics as the Much Deformed Church, seems to have set the tone for the SADF's policy.

In *Perspektiewe op Homoseksualiteit*, a 1980 Afrikaans book containing four articles, an NGK professor of theology expresses considerable sympathy for those unfortunate enough to exhibit "behavioural abnormalities," and strongly advocates abstinence and conversion to heterosexuality, culminating in marriage "if at all possible." The book was advertised as "a comfort for gays in a disapproving society."

Earlier this year, the South African Railways Police, in a homophobic purge, called on all homosexuals to resign and subsequently fired 65 employees suspected of being gay, most of them women.

The anonymous author of an article on gay life in South Africa in the August 1983 edition of *Frontline*, a progressive and pro-black monthly, mentions the large num-

bers of homosexuals in the military. He suggests that gays in the military must necessarily remain closeted, if not actually anti-gay, leaving the reader with the impression that large numbers of gay employees will encourage both horizontal and top-down homophobia.

All of the above incidents of anti-gay sentiment only make the following seem worse: a recent high-level and secret decision was made to start an Army camp in which to station gay national servicemen. Anyone stationed there will doubtless be branded for life in South Africa, "He was at X camp, you know." This will, of course, keep people out of the closet, but, if the gay camp is really established, will also make all of us more identifiable to the state.

Owner Disputes Charges

Carding Policy Against Women, Blacks Prompts Demonstration

By Peg Byron

NEW YORK — "We hoped this bar would be different," Bradley Wester said as he handed leaflets to pretty young men outside Boybar on Sept. 3. The popular East Village bar located on the second floor of a large building on St. Mark's Place is in the heart of the city's "new wave" neighborhood. Boybar opened last spring and made obvious efforts to draw a non-cruising young crowd, but late on this warm night about ten of the regular patrons were protesting a discriminatory door policy against women and blacks. Protesters reported that on August 27 they witnessed white men being admitted without question while "each and every group with only one female was given: 'this is a private club now.'"

Gay bar discrimination against blacks in New York is common, and against women it is *de rigueur*.

were turned away while accompanied by women, and said that they had observed black men being turned away as well. Until recently, they said the management even had a "private club" sign added to the door.

An employee, asking for anonymity, agreed that the rule was to turn women and straight-looking types away, but denied that blacks were on the discrimination list. He said the owner had since reconsidered and that women would now be admitted.

Meanwhile, the crowd outside the bar grew to 40 or 50. The men who did go in often expressed support for the protest. The atmosphere was sociable, especially in light of the management's apparent acceptance of the protester's demands. At one point, a tray of soft drinks was sent down to those outside.

Some were less optimistic about the results. Isaac Jackson, who is black, said he had been refused entry to the bar on two consecutive weekends in July. He said, "I stood by and watched for a while and saw them turning away anyone they might have thought was straight, women and anyone who didn't fit their looks."

Other men feel the door policy is also ageist. Jackson said he filed a complaint with the State Liquor Authority and with Black and White Men Together (BWMT). BWMT told Jackson that they are now in the process of choosing several gay bars from among those they have gotten reports on and may not be able to take all the cases.

"They want a WASP preppie look," Jackson said. "Personally, I feel like this bar should be closed down. I don't think it has really

changed."

Asked how he felt about bars that are women only, Wester said, "I would like it if they were more mixed. I have a lot of lesbian friends, but it wouldn't be appropriate for me to protest at a women's bar. That's up to them. But why can't you go to a bar and not have things so predictable?"

Meyer may defuse the situation somewhat if he follows through on plans he said he had for opening an East Village lesbian bar.

Would it be closed to men? "I would expect it would be primarily lesbian, but I like the idea of mixing [gay men and lesbians]. But for some reason in New York that has never worked well. It seems provincial to me."

So why a separate bar to cater to women? "Face it. It would be profitable," said Meyer.

Community Voices

threat to good order bridge

Dear Sir,

On or about 8/31/83 this institution's mail room received an envelope/package addressed to Robert Lee White, a federal inmate presently confined at this facility.

A review of the newspaper has revealed that it contains explicit photographs and articles depicting homosexual practices and activities. It has been determined that this would constitute a threat to the good order, security, and discipline of the institution. As such, the newspaper will not be delivered to the inmate pursuant to P.S. 5266.4.

Sincerely,
Robert Christensen
Warden
U.S. Penitentiary,
Lompoc, CA 93436

[Prisoner Project Note: The following photograph of two men kissing is the threat. If one had been shooting the other, of course, there would have been no problem. This is the system that many of us accept (implicitly or explicitly) as the foundation of justice for our 'community'. (I et George/Georgia do it?) When we slough off social 'justice' to people who can't handle a kiss, is it their hate/fear or our indifference that allows these violence factories to continue, and flourish?]



Chris Walker

News Writer/Circulation Manager

Gay Community News seeks a news writer/circulation manager. Full-time position devotes half-time to each function. Writing experience and organizational skills preferred. People of color especially encouraged to apply. Health insurance, three weeks' paid vacation, \$145/week salary. Inquiries and resumes to: Managing Editor, GCN, 167 Tremont St., Boston, MA 02111.

Letter to the Editor:

As many of you may already know Persephone Press has ceased to operate. *This Bridge Called My Back: Writings by Radical Women of Color*, one of their best-selling titles (20,000 copies sold) has now been out of print for many months. The effort for us, as editors, to get our book back from Persephone has cost us thousands of dollars in royalties and lawyer's fees.

We originally conceived of *Bridge* as an organizing tool, and in our travels and correspondence since its appearance in the Spring of 1981, this has proven to be true. The support of the women's community — its use of *Bridge* in classes, CR groups, union-organizing, community centers, etc. — has helped provide the financial base with which we could not have otherwise so successfully reached so many people. People not generally touched by the movement — many more women and men of color, people in prison, readers in the Third World — were touched.

We want to see *Bridge* back in print as soon as possible (scheduled publication date November 1983) so that it can continue to do its job. (*Bridge* has been completely unavailable for classroom use this term.) Although there were other presses interested in *Bridge* because of its successful sales figures, we, as women of color, wanted to see the book published by women of color as well, so that this time around we could decide the fate of our own books.

Kitchen Table: Women of Color Press of New York has agreed to publish *Bridge*. With the closing of Persephone Press, Kitchen Table has also acquired *Home Girls: A Black Feminist Anthology* edited by Barbara Smith. Since Kitchen Table could not have anticipated these changes, it is now under severe financial pressure to meet the demand for these titles. As you generously supported *Bridge* by using the book and passing the word, we ask you again to help us by contributing what you can to help *Bridge* continue to build bridges. It will cost \$7500 to publish *Bridge*. So far, we have received \$1,000 toward this goal. Make checks payable to Kitchen Table or Working Women's Institute for tax-deductible donations. Low-interest loans are gratefully accepted.

Sincerely,
Gloria Anzaldua and Cherrie Moraga
WRITE TO: Kitchen Table Press,
Box 2753, Rockefeller Center Station
N.Y., N.Y. 10185



Jennifer Camper

It Feels Good to sustain GCN, and you get a lot back from us. The pledge form below gives you details, and artist Jennifer Camper gives you some points of comparison. Sustaining GCN feels as good as . . .



The 1983 Gay Community News Sustainer Program Your pledge (minimum \$120 per year) brings you:

- a one year subscription to GCN
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rediscovering djuna

Dear Sirs [sic]:

John Rosario's review (Aug. 13) of Andrew Field's biography of Djuna Barnes was excellent, far more interesting than the book he reviewed.

As one of her small circle of friends in her latter years in New York, I would like to correct a few errors of fact. Miss Barnes did not die penniless. In 1973 she sold a good many of her papers, drawings and paintings to the University of Maryland. She also received royalties, especially from foreign rights to her books, on a regular basis. Her needs were small, and she did not lack anything which money could have bought. It did not bring her respite from suffering, however, though it did provide nurses during her last miserable year.

Her relationship with Thelma Wood was a relatively brief one, actually. She once told me she loved Thelma because she looked like Barnes' grandmother, whom she loved most of all her family. She and Thelma went to Tangiers, and a postcard to her mother states she was considering living there permanently.

She was a very well paid writer in her Paris years, and was not a ward of Peggy Guggenheim, who did send her a small stipend for many years. She was unshakable in what she regarded as principle, never accepted money when she did not need it (unlike one of her famous contemporaries).

Hemingway gives high praise to one of Barnes' short stories in a letter published in his "Selected Letters." She knew him quite well. She and Ezra Pound embraced when they met again in New York in the '60s. Pound asked to come to visit her, but she had had enough of the Paris "expatriates" (a term she hated) and politely declined.

In the thirteen years I knew her, Barnes never lacked visits from friends. She was a fabulous conversationalist, at her flat or on the telephone. She had a deep distrust of humanity and her view of life was a negative one, yet she was the most amusing, stimulating (and exasperating) person I ever encountered. Vestiges of her famous good looks remained.

Her work is still being published in many countries. The Germans admire her, the French and Italians have new translations of her novels and short stories. Only in our country do we need to rediscover this unique and fascinating writer.

Sincerely,
Chester Page
Brooklyn, NY

hair

Dear GCN,

A note of thanks to lesbians from a Jewish Gay man: A lot more lesbians than straight women allow their beautiful body hair to flourish on their legs, faces, underarms. You Lesbians are generally freer in this way, and love who you are.

Most straight women are "dolls" all shaved and made-up for their male "owners."

Free Lesbians are an inspiration to me because you give me strength to be myself. A woman who keeps her beard, for example, will be refused employment in this society. Jewish men, similarly, are considered dirty and scruffy if we don't shave, and we are denied many jobs in white culture. In Jewish culture, however, a beard on a man is a sign of living a spiritual life.

If women, whose oppression for having a beard is worse, can retain their body hair, certainly Jewish men can find the courage to say "Fuck you" to the boring conformist, racist nature of white American society.

May we each provide inspiration for one another, as our species evolves into its destined beauty and variation.

Shalom,
Lev Heart
San Francisco, CA

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Gay Community News seeks Design Director for full-time staff position. Experience in graphic arts helpful. People of color especially encouraged to apply. Salary \$145/week, health insurance, three weeks' vacation. Send resumes and inquiries to: Managing Editor, GCN, 167 Tremont St. 5th Fl., Boston, MA 02111. Deadline for resumes September 23rd.

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Gay Community News welcomes letters to Community Voices. **If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length.** GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to:

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Speaking Out

Taking Control: Women, Sex, and AIDS

By Cindy Patton

Men and women in the lesbian and gay liberation movement have continually come together in crisis, and then moved apart into smaller units to regroup, rest, grow, and just live. Some observers interpret this as a fundamental separation of men and women, broken by moments of coalition in crisis. To others, this history implies a broad community fractured by an inability to rise above differences except in crisis. Both of these views ignore a dynamic that is our community's strength *and* our greatest challenge. We demand the right to express our individuality and refuse to be mainstreamed into a homogeneous "gay community." The dialog about the differences between men and women — between many *kinds* of men and women — helps us to grow in our understanding of each other and ourselves. But it takes courage and a lot of energy to work through the conflicts created by our differences.

We are in the middle of another crisis, another time of coming together. Nearly three years ago, several rare diseases appeared in a small number of gay men. This complex of diseases, which has been identified in about 1400 gay men, Haitians, hemophiliacs, and others, eventually came to be called Acquired Immune Deficiency Syndrome, and "AIDS" has become a common topic in our community, as well as in the mainstream press. As yet, no lesbians have shown symptoms of this syndrome, but by no means are we unaffected. Whether or not we see ourselves as sharing any facet of life in common with gay men, the mainstream sees all lesbians and gay men as more or less the same. We are perverts who are trying to foist our lifestyle on decent people. That lesbians are not getting AIDS is explained, in the mainstream mind, by the fact that we don't have penises, so we don't have *real* sex. As lesbians, we may not be the harbingers of deadly disease, but neither is our sexuality validated. And we will be subjected to the same repressive measures as gay men.

But more important issues are at stake: misunderstanding the media hype that has turned a serious health phenomenon into a mysterious contagion could drive a wedge between lesbians and gay men as we try to explore and understand our sexuality and sexual practice. Our fear of "getting AIDS" *and* our fear of confronting our sexual desires could shatter the sense of community that we have fought so hard to create through coming out to create our own media, educational, social, health, and political institutions. While we have not fully grappled with our understanding of race, sex, age, desire, etc. in order to eliminate bigotry and *enrich* our lives with our differences, we have learned to break down some of the categories that straight society uses to control us.

Our decision to work together must not be purely defensive; men and women have to be ready to learn from each other as we solve this problem. As gay men move toward new concepts of community, lesbians can provide support and models. Gay men can learn from our history of organizing and we can work together to develop new structures that are ever more responsive to a broad range of needs.

As women, we are acutely aware of the failing of health care in this country, it has been acted out on our bodies since we were born. The health industry pushes miracle cures for diseases it has helped create, rather than teaching informed choice and responsibility for our bodies. We have learned a certain cynicism and have worked to develop a broader concept

of "women's health." Gay men are faced with the same dilemma of asking for health care from institutions that don't meet their needs, and that actually may have helped create this health crisis by causing gay men to be afraid to seek screening or other preventative health assistance.

But once we regain our balance and begin organizing ourselves to meet the immediate and pressing needs, we have an even greater joint project: the reaffirmation of the goals and vision of lesbian and gay liberation. This will be one of our hardest tasks, and will require us to confront our internalized homophobia and erotophobia. AIDS panic has hit at precisely the moment when lesbians are exploring a broader range of sexual expression, a movement which owes a great deal to the dialog we have had with gay men. In this time when sex and health seem mutually exclusive, we must not panic and think we were wrong to attack the anti-sex morality of our society. AIDS is not a disease caused by gay sex, it is a health crisis caused by a lack of understanding about the human body. Most of us — men *and* women — will not get AIDS, but we must still fight for the information we need to take control over our own bodies. Some *modes* of having sex may place some people at a higher risk, but we should remain critical of superficial and preliminary conclusions. Society needs a *cause* for this very scary syndrome, preferably one that assures them that *they* won't get AIDS. We cannot allow our sexuality, our goal of freeing ourselves for more intimate and erotic same-sex relationships to be scapegoated.

Lesbians must say unequivocally that we are *right* to explore the varieties of our sexual experience. We must organize in the context of taking control over our bodies for pleasure *and* health. We have to demand the same control over our bodies in health care that we demand for expressing our sexuality. AIDS is a frightening syndrome that must be better understood and ended through broader and more creative research and through more inclusive and sensitive delivery of health care. But we will not simply turn over our bodies or our politics. Solving the AIDS crisis requires both scientific answers *and* a re-orientation of health care to meet human needs, not medical industry profits.

There will be an AIDS Forum for Women on September 21, at 7:30 at the Arlington St. Church (free). This forum is sponsored by BL/GPA and will provide information on the medical, social, and psychological aspects of AIDS.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

Community Voices

pros

Dear GCN,

You don't have to be a career cocksucker (as I am) to be interested in prostitutes' rights. You don't even have to be very concerned about the imprisonment of your sisters and brothers (shame on you!). Perhaps you don't like the fact that the laws against pros are used to raid gay meeting places, such as bars and baths and rest stops. Or perhaps you are a woman who walks the streets alone at night risking arrest as a suspected hooker and harassment from men. The following organizations are just some of the groups working toward the abolition of the laws against prostitutes, as well as an end to poverty which forces us all to rent ourselves in all kinds of ways.

In the U.S.A.:

Rape Action Project
Box 94
Brighton, Massachusetts 02135 (617) 782-7685
Black Women for Wages for Housework
Box 3495
Los Angeles, California 90051
New York Prostitutes Collective
P.O. Box 830
Brooklyn, New York 11202
Wages Due Lesbians
Box 11795
Philadelphia, Pennsylvania 19101
U.S. Prostitutes Collective
Box 14512
San Francisco, California 94114
COYOTE
Box 26354
San Francisco, California 94126

In England:

English Collective of Prostitutes
c/o Women's Centre Box 287
London NW6 5QU (01) 837-7509
English Collective of Prostitutes
79 Richmond Road
Montpelier, Bristol B65 1P

In Italy:

Bustapaga (Payday)
c/o Giandomenici
San Polo 2395
30125 Venice

In West Germany:

Wages for Housework
c/o Katharina Morik
Averhofstr. 8
2000 Hamburg 76
Sincerely,
Robert D'Avanzo
New York, NY
P.S. All of the groups listed here oppose state-controlled legalized prostitution.

gaylife

Dear GCN,

We would like to take this opportunity to reply to two recent letters (GCN 7/23 Vol. 11#2) from people at GayLife newspaper in Chicago concerning our sex discrimination complaints. We feel that certain statements in those letters could result in misleading conclusions.

We would first like to point out that neither letter addressed our specific complaints regarding discrimination in employment. Both letters seem to focus primarily on how adequately and consistently GayLife covers lesbian and women's issues. Regardless of one's views on that question, if that had been the sole basis for our complaints, we would have been laughed out of the Illinois Department of Human Rights office before we ever had a chance to file them.

Renslow makes two specific points we would like to comment on. He charges that Ryan and (GCN reporter) Page are political associates. This is incorrect and, again, has no direct bearing on our allegations. He also comments that we "have maintained a close personal relationship years" and that "a dispassionate observer" might speculate this would influence our perceptions of the event that transpired at the paper. A dispassionate observer might also note that there are close personal relationships among the respondents in the case; that our charges are filed separately; that Ryan is not even a witness in Heim's case; and that, while Heim provides some collaboration for Ryan's testimony, it is not the major evidence nor the sole testimony. We feel this entire allegation smacks of queer- or woman-baiting—implying that two people cannot maintain friendship *and* veracity at the same time—and we reject it.

As for the letter by Rizzardini et al., while we are not quite sure what point(s) they are trying to make, there are several statements we feel impelled to comment on. To our knowledge, only one of the women was actually paid (on commission) by the paper before our termination, hired only a week or two before then.

We are also somewhat taken aback by their attacks on us personally and on the women's community at large for not getting involved in the paper's or the community's efforts. They further complain that GayLife has not been sent informa-

tion about lesbian and women's publications and events. In our several collective years of newspaper experience, we have never known it to be a common practice for reporters to sit and wait for the news to come to them. Further, we feel it denigrates our own past and present efforts (Heim writing for the Advocate, Ryan working for a women's rape counseling agency, not to mention some of our current work—our previous work, before termination, being for GayLife) and that of many women who expend a great deal of time, effort and energy for many women's and gay organizations. Also their complaints totally ignore the economic realities facing the women's community in trying to establish and sustain its own publications and organizations.

Finally they say at least one woman "has been promoted twice due to evidence that she is willing to handle more responsibility and has the skills required to do so." This statement, in fact, is the only one in either letter that comes close to addressing the heart of our complaints. Are women

at GayLife actually promoted and retained on the basis of their responsibility and skills? Whatever GayLife may be doing now, that does not change what they have done in the past. Heim was nominated by GayLife *after her termination* for a National Gay Press Association award for an AIDS series she wrote. Ryan moved the production department to a new location when the paper's offices relocated and put out a full issue of the paper at the same time with almost no assistance. These are just two examples from our particular work records and an illustration of the history of women's efforts at GayLife not resulting in promotion but in termination. And it is this record and history that led us to file complaints of sex discrimination.

Sincerely,
Chris Heim
Mary Kay Ryan
Chicago, IL

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733
AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee — (267-7573) or (725-4849)
Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)
Provides information on AIDS, makes referrals. Associated

with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers.

National Gay Task Force Hotline — (1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

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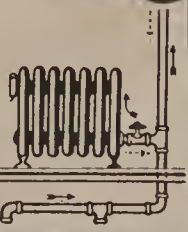
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Dissension at Gai Pied

The Rise and Fall Of a Hot French Organ

By Mike Riegle et al.

I lived in France as a translator and manual laborer for a couple of years (off and on) during the mid-70s and had a fair amount of experience (from tearooms, which France is still civilized enough to have, to affairs of the "heart") among queer males. (I was going to say "in the queer male community," but as far as I could tell, there was none; in Paris, perhaps, but not in the provinces where I

was.) So in 1979 when *Gai Pied* — its name a play on sounds in French, meaning at the same time "gay step or style" and "wasp's nest" (*guepier*) — appeared, it was exciting. The French, despite (because of?) all their Catholic guilt, have fabulous sexual imagination (teasing, kissing, satirical sexual political humor, . . .) and the new *Gai Pied* monthly looked to me (from back over here) like all you could have hoped for: plenty of open appreciation of sex in very diverse "homosexualities"; liberation, rather than legislation, politics; and a fine French sense of scandal and satire (really, nothing was sacred!)

The most frustrating thing about the paper was that, looking through it, you'd think there were no lesbians in France. (Some will say that the political lesbians were already involved in the powerful and exciting women's movement and didn't feel the desire, or need, to join a movement with so many men.)

Gai Pied grew fatter by leaps
Continued on page 7

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The cover of the first issue of *Gai Pied*.

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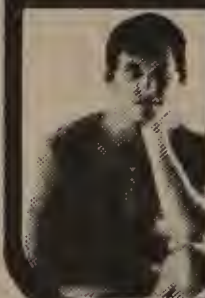
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Gai Pied



"A politics of pennies": an advertisement from *Gai Pied Hebdo* number 78.

and bounds, picking up so much commercial advertising that the owners decided recently to go weekly and slick. The look was immediately different. Myself, I was surprised and disappointed, but time had passed and my emo-

tional attachment to my French experience was fading and I didn't give the matter much attention. *Gai Pied Hebdo* (GPH) arrived weekly here at GCN and I checked out the graphics (they still had flair), but my active French

vocabulary was slipping away enough so that it took too much effort to more than sample the articles.

Then last week our news editor asked me if I read French and handed me what turned out to be an amazing packet of statements representing about 30 of the writers and editors of GPH, each speaking for himself. (French individualism, a reaction to over-organized Catholicism?, strikes again!) They all have left the paper and intend to start something new. The statements, published in a flyer called "*Gai Pied Au Cul*" ("*Gai Pied Up Yours!*"), are quite moving, and clearly come from a powerful struggle between them and the owners of GPH. Translating them has brought home to me once again the still clumsy "groping" that goes on between understanding (what they're saying) and being able to re-express it in my language. I think you'll catch the drift. It's a "poem" about the creation and evolution of an instrument from an organ of discovery and expression to a captive marketplace for buying and selling, and the advertising and "image" hype that pump them up.

The departure of almost all the writers and editors of Gai Pied follows the same logic as we have been trying to follow these four years since we started: to keep intact a relationship of solidarity and discovery with our readers. If that relationship is suspended today, it's because it was deteriorating more and more, in-

Continued on page 16

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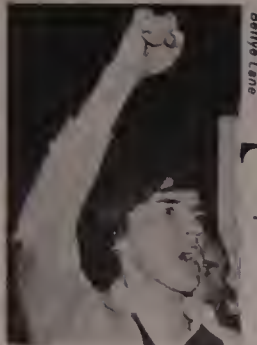
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Two Socialist-Feminist Views on the Lesbian and Gay Movement

The following articles are reprinted with permission from the April, 1983 special issue on Feminism of *Changes* Socialist Monthly, 17300 Woodward, Detroit, MI 48203.

Still Fighting for Liberation

by Nancy Wechsler

The gay lesbian movement is at a crossroads. While there have always been different political tendencies within the movement, the majority perspective seems now to be shifting to a more moderate advocacy of gay lesbian "rights." Accompanying the shift to the center is a narrowing of the politics of the movement — and like much of the Left — drifting towards working within the two party system, particularly the Democratic Party.

The Left, with a few exceptions, has failed to comprehend the goals of gay/lesbian *liberation* or distinguish it from gay/lesbian *rights*. If not outright anti-gay, most of the Left has been, at best, supportive of gay/lesbian *rights*. Its support of gay/lesbian rights, and lack of comprehension of a gay/lesbian liberation perspective puts the Left in the awkward position of supporting, by default, the moderates — not the radicals — within the gay/lesbian movement.

The Early Gay/Lesbian Movement

The recent wave of gay liberation is usually dated from the 1969 Stonewall riots in NYC, where gays — mostly street people and drag queens — fought back for three days against a police raid outside the Stonewall bar. The gay movement was a product of its time, influencing and influenced by the civil rights movement, the emerging women's liberation movement, and the anti-Vietnam war movement.

Public space and particularly the streets became the arena in which our anger and our protests were played out. And it was in the streets, not at the ballot box or in the privacy of our own bedrooms, that we believed our voices would be heard, our rights won, and a society transformed. Coming out — publicly declaring one's gayness — became an important political statement as well as a personally liberating act.

The early gay movement demanded nothing less than a major transformation of society — personal, social, political and sexual. At its very heart, gay/lesbian liberation, like women's liberation, raised a challenge to sex role stereotyping and the concepts of masculinity and femininity — of what it meant to be a man or a woman. We challenged the notion that women had to behave one way, dress one way and talk one way, and that men had to do it all differently.

We argued that sex roles were not biologically determined, and the early gay liberation movement celebrated the diversity of our community and its difference from the straight, gender-identified world. The earliest gay demonstration I remember going on was a picket in front of a local gay bar demanding no discrimination against drag queens.

We believed that our very existence was a challenge to sex-roles, the traditional nuclear family, and therefore capitalism. Gay/lesbian liberation would free everyone from their pre-defined sex roles, allowing people to be whoever they wanted to be to their fullest. No longer would the fear of being called a "lezzie" or a "faggot" serve to keep people confined to dressing and behaving as their prescribed sex role would have them. Gay/lesbian liberation would end gay/lesbian oppression, an oppression that served to keep everyone in line — not just gays and lesbians. We had as our goal not only freeing up our own sexuality — but everyone's.

Many of us believed that everyone had the potential to be gay/lesbian, that sexuality was a continuum and that most people, if removed from societal pressures, would probably be bisexual. We set out to build a public movement to make all gays proud to be gays, and

to free up the repressed homosexuality in everyone.

And finally, we put community above family. We believed the traditional nuclear family was oppressive and reinforced traditional sex-roles, compulsory heterosexuality, and kept women and children "in their place," meaning without power. We knew that in order to survive, grow, be strong we needed community, and we set about to create alternative living situations that would provide the support and freedom that we needed to exist in this world.

The values and goals of lesbian/gay liberation pose a fundamental challenge to the way society is organized. To have a society that accepts the diversity of our community, that is not confined by rigid sex roles, that values exploration, and that does not automatically accept authority — would be to have a society that fundamentally challenged many of the values upon which capitalism is based.

The Movement Now

While some lesbian and gay activists have stayed close to the early politics of gay/lesbian liberation, many others have begun to articulate and push a very different

Privacy becomes the new word for the '80s — trying to beat the conservatives at their own game. We no longer want to be able to feel comfortable being obviously gay anywhere at any time — we want the right to sleep with whomever we choose in the privacy of our own bedrooms.

perspective. The shift is partly due to the demise of a vibrant mass progressive movement, as well as to a growing right-wing. During the late '70s and early '80s the Right had taken the moral initiative on "personal life issues" and the women's movement, the lesbian/gay movement and various other progressive movements shifted subtly to the right to accommodate the changing climate.

The lesbian and gay movement has begun to limit its politics to simply fighting for gay civil rights — the repeal of anti-gay legislation and the passage of anti-discrimination civil rights laws. The strategy has shifted from demonstrations, rallies, publicly "coming out," to organizing Gay and Lesbian Democratic Clubs that work on various local campaigns, and pressure elected officials to vote the "right way" on gay issues, often without regard for the overall voting record of the candidate. This past November, the Boston Lesbian and Gay Political Alliance (not a Gay Democratic Club, but similar), endorsed a candidate who supported gay rights but also favored the death penalty. They failed to endorse this candidate's only opponent, a Socialist Party candidate, who had good positions on these and other issues. It is true, however, that the endorsement of a pro-death penalty candidate caused quite a stir in the



Susan Fleischmann

community at large as well as in the organization, and it is unlikely that this will happen again, at least around this issue.

To move successfully in the Democratic Party arena, gays have had to acquire a new respectability. We can't be too loud, outrageous, flamboyant, butch or femme. We can't want too much. We have to prove to the world that we aren't a threat, that we are "just like them." To accomplish this task, we become embarrassed by all segments of our community that aren't just like everyone else. Sometimes we go so far as to disown our fringe elements, as in the October 1980 NOW resolution on Lesbian and Gay Rights. This resolution so narrowly defined lesbian and gay rights as to exclude issues of s/m, public sex, and intergenerational sex, as well as pornography. The resolution, passed at NOW's national conference, said "these issues have been mistakenly correlated with lesbian/gay rights by some gay organizations and by opponents of lesbian /gay rights who seek to confuse the issue," and that pederasty [intergenerational sex], pornography, sadomasochism, are issues of "exploitation and violence, not affectional/sexual preference/orientation." Public sex, said NOW, "is an issue of violation of the privacy rights of non-participants, not an issue of affection/sexual preference/orientation." Some parts of the movement have simply stopped defining and asserting and putting out their own sexual morality — a morality that is creative, freeing and consensual. They have let the New Right set the terms.

Even the language of the lesbian/gay movement has changed. After Stonewall the organizations we founded were often called Gay Activist Alliance, Gay Liberation Front, Radicalesbians. Now we are more likely to see names such as "Human Rights Campaign Fund" or "Eugene Citizens for Human Rights." In Canada there is a group whose name epitomizes the problem — "The Right to Privacy Committee." Who would even know these were gay/lesbian groups unless you knew that "human rights" was 1980s gay-speak for gay rights? While for sure there were closeted names before, it seems more alarming now since the trend seems to be for more and more closeted names evoking our right to *privacy*, as opposed to our right to the world.

Privacy becomes the new word for the '80s — trying to beat the conservatives at their own game. We no longer want to be able to feel comfortable being obviously gay anywhere at any time — we want the right to sleep with whomever we choose in the privacy of our own bedrooms. We try to get conservatives to give us our rights based on old time traditional conservative politics that says the government should stay out of private matters.

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Personalizing the Political

By Wally Sillanpaa

The personal is the political. For years, we socialist-feminists have probed, prized and insisted upon the simple yet profound truth of this principle. We have tried to counteract the cunning codes of ideologies (not always capitalist) that would have us believe our lives to be split into contending personal and public spheres.

We have waged war on all fronts against the institutions and assertions of male dominance and homophobia. And we have struggled to prove the political power of emotion, the value of concrete, lived, sensuous experience, and the absolute equation of process with result. Against rock-ribbed opposition, we have sought to challenge the prevailing sexist, racist and homophobic ethos of contemporary capitalism, and to transform as best we could the culture of our time and place.

From the start, the women's movement(s) and the struggles for lesbian and gay liberation have made us all aware that we truly live our politics; that we articulate our defiance and vision through our minds and bodies; through words born of reason and passion. The women's movement(s) and struggles for lesbian and gay liberation have thus added new significance to Marx's declaration that "life is not determined by consciousness, but consciousness by life."

All personal stories, then, contain the seeds of true historical accounts, and the conflicts and contradictions any one of us experience can serve as a source of inspiration or debate for all. To me, this insistence on the vital concreteness of our political thought and action distinguishes socialist-feminism from self-denying sectarianism, or 'impersonal' determinism. One would demand that we subordinate our experience to 'higher' dictates, while the other would have us believe that socio-historical forces somehow transcend or engulf our selves and our activities.

Socialist-feminism, in theory and as we strive to practice it, drives home the essential point that our histories are exemplary, and that it is first with our bodies that we embrace or resist political realities.

With this in mind, I feel free to explore some area of my own past and present predicament. In doing so, I am not motivated by egocentrism, but by hopes that my experience may strike common chords.

Two basic facts define both my history and my present situation: I am from a working-class, ethnic, Catholic family, and I am gay. Together these two factors have colored every perception of myself in the world; together they have engendered both great pride and deep-seated pain.

Middle-class and heterosexual indoctrination saddled my youth with a double shame at being gay and the son of factory workers without formal education. To exorcise this shame, I retreated to a Catholic seminary after high school to study for the priesthood. After finally admitting homosexual yearnings to my 'superiors,' I was first sent to a Freudian analyst and then deemed unfit for the ministry. Thus I was spared a life marred by what Oscar Wilde calls the greatest of all sexual perversions: chastity.

Nevertheless, I did manage to exorcise (or so I thought) one of the demons: my class origins. Like countless others, I embraced the beguiling capitalist myth of social mobility and 'rose out of my class' on the crest of the '60s university boom. Not only did I go to college, I went all the way to a Ph.D to become (egads!) an 'intellectual.'

But along the way interesting things befell me. I was a 'humanitarian, ideologically-free' undergraduate at an Eastern Catholic college in the late '60s. The war in

Southeast Asia was raging, the counterculture was effervescing all around me, and I was having difficulties reconciling the fraternal embraces at folk masses with the virulent opposition to the anti-war movement expressed by many of those fellow students singing about divine love in Chapel while at the Student Union they were hurling epithets at the few, lonely protesters denouncing imperialist slaughter.

My confused sense that something was amiss soon led me to approach, first sheepishly, then enthusiastically, those other 'misfits.' I now know that being gay — feeling out of step — was then fundamental in my search for political clarity and company. So I eventually found myself joining with others to found an SDS chapter on campus, participating in the protests of the few Black

The concrete struggles of all — women, people of color, lesbians and gay men, the economically exploited here and abroad — are what helped me to make political sense of what otherwise might have remained the chaotic mass of personal pain and confusion.

students around me, and putting aside liberal theology for texts on Marxism and socialism. As graduation approached, I fantasized becoming either a full-time revolutionary or a recalcitrant hippie visionary.

I did neither. As mentioned, I went on to an eternity of graduate studies, driven by an obsession to escape at any cost the meanness of my class beginnings. Then (as now) I was haunted by fears of financial insecurity



(money, or lack thereof, remains an important topic of conversation in my family), and of any 'sliding back into' the class from which I had emerged.' Still, during all this time, I considered myself a socialist.

Herein, perhaps, lies one of the major contradictions I believe a number of us share. Many college graduates of working class origins continue to contend with a conflict born of an awareness that, as socialists, we seek pride in, and struggle for the emancipation of the working class. This conflict becomes all the more apparent as we grow to understand the insidious nature of that capitalist American ploy that would have us equate 'social mobility' with personal liberation.

At the same time, however, another complexity results from a realization that, in addition to the anti-working class intent and content of most university instruction, there are nonetheless definite skills to be gleaned and exposure to important ideas to be gained from higher education. Such skills and exposure can give us the very tools we need to articulate clearly our critique of, and resistance to the oppressions of capitalist and patriarchal rule.

The next level of complexity and conflict arises when we seek a job that will best put to use our training at the service of all the oppressed under capitalism. This is un-

doubtedly a conflict that all socialist-feminists face throughout their lives.

In any event, I didn't drop out of the mainstream for another important reason: the hippies I tripped with and the SDSers with whom I organized would not have approved had they known I was gay. I am speaking of a time not so very long ago when the contemporary women's and gay movement(s) were yet undreamed of. And so back then I took part in civil rights and anti-war demonstrations, discussed Mao and Black Power with close political comrades, and — unknown to even intimate friends — slinked out the back door on weekends to a most pre-Stonewall bar in town where I sat in dread of discovery by police and comrades alike.

It is not a desire for 'political correctness,' then, that moves me to proclaim today that it was the women's movement and the gay movement of the early, 'heretic' '70s that literally changed my personal/political life.

Nor have I returned, meanwhile, to the working-class environment of my beginnings. Then, as today, I recoiled in apprehension of the homophobia I knew existed there. Having often worked in factories, and being of a large extended family made up of mostly factory workers, I shunned any return to the macho camaraderie I knew, or to the heterosexual scorn shown anyone not conforming to established norms.

So for years I schizophrenically embraced the socialist and feminist struggles for the advancement of workers, women and all minorities while secretly fearing many of those very groups I hoped to champion. Feminist women I came to meet eventually led me to a recognition of my proper fears, and helped me to understand how I might integrate my political and sexual selves. Today many fears have been tempered by my growing introduction to gay people within the working class, and by the increasing recognition of gay people everywhere as a result of the last ten years of the feminist and gay struggles.

Though still riddled with conflict in regard to the homophobia often encountered among family members and working class contacts, I now no longer entertain a 'me and them' attitude, for, as a socialist-feminist I now

know that 'me and them' share common oppressions.

We must constantly ask, then, how can we best counteract the pressures to fit into capitalist, racist and (hetero-)sexist America, while at the same time promoting our 'not-fitting-in' as what should be the norm for the majority of people around us; how can we best support each other personally and organizationally in our common struggles to make socialist-feminism a rational and emotionally appealing alternative to the world of death, destruction, waste and discrimination all around us and in us? And how can we best convince the majority of decent people with whom we interact every day that there is a potential answer to the question of why poverty, ignorance, despair and oppression?

It seems to me that overly intellectualized explanations will convince precious few. We must all be on the constant alert to speak to peoples' concrete needs — to their bodies and minds daily abused and assaulted by the inhumanity of life under capitalist patriarchy. Only by addressing the specifics of other people's concrete experiences can we work so that our vision becomes a common vision; our personal struggles become collective ones; the history and story of each of us becomes an inspiration and a lesson for all of us.

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The Department of Public Dance Works Redefining Movement

By Garland Kyle

Post-modern dance companies have seldom found much permanence outside the confines of New York City. European audiences have tended to persevere and have generally opened their theaters and festivals to these American dance companies, attempting to explore more abstract and minimalist forms of movement and dance. However, there are those companies and choreographers who refute the notion of "limited audiences" and geographical alienation by continuing to portray a seemingly more complex array of imagery and movement in order to create dance which is exceptional art.

The Department of Public Dance Works, a San Francisco-based modern dance company, has undertaken in its winter season the task of redefining the intention of dance and movement in the Bay Area, expanding what has been known as a very insular dance audience. Under the artistic direction of Jonathan Apples, the company has presented three premiere works, including "Crossing Time a Flat Area of Land," "Green Mini" and "Radios," a repertory work whose rehearsals and productions began in July and did not end until the opening night in January.

"Radios," a repertory work danced by two women, is a stark piece which is warmed only by the columns of yellow light crossing the stage. The only backdrop are slides projected on a screen showing Einsteinian equations and a weather map of the world blinking in and out of sequence.

The dancers move cautiously at first, with both angular and linear movements, making each step as if expectant and yet curiously unfamiliar. Initially they dance independently of one another, moving slowly from one end of the stage to another. Eventually, they



are drawn together, exuding playfulness, detachment, anger, pity and sensuality. Despite the fact that neither of the dancers is a lesbian, their overtures are familiar to women in love, exploring their relationship with earnestness and curiosity.

The brilliant musical score by Kenneth Achley engages the dancers to move beyond what is expected of them. They are soothed by its electronic rhythms, uniting a procession of movements which are alluring and inviting: a wave goodbye, a gentle embrace, a fleeting glance or an invitation of love. Despite their parting at the end of the piece, the audience is assured of the solidity of their final engagement. One understands that the dancers have shared much more than just a stage in their quest to interpret their meeting and final goodbye.

"Green Mini," a solo piece by Apples, is based on a short story by John Robinson. It is a fantasy which unfolds the tale of a young boy who lives in a mint. Its message is curt and not without substantive impact upon an ever-so-attentive audience: The boy, being young still, observing freshly from inside the fights of the city outside, thought perhaps of freedom.

A reckless pursuit, an imaginative construct. After all, the minting of the money was only a time-card for the freedom or the work of a citizen."

"Crossing Time a Flat Area of Land" is probably one of the most visually engaging pieces. With some 35 dancers and an original film, *The Great Sadness of Zohara* (by Nina Menkes), as its backdrop, "Crossing Time" is compelling to view. Despite its tiring length (almost an hour), it is intriguing to watch these dancers move in and out of this narrowly confined space only to change and alter their movements again and again, regrouping and reshaping their figures against the backdrop of the film. The film's prodding journey of a new-wave depressive blonde emigre searching for her identity in the landscapes of Israel and Morocco is compelling, with dancers' figures and shadows moving in unison and then into abstraction.

The Department of Public Dance Works intends to relocate to New York City in the fall of 1983.

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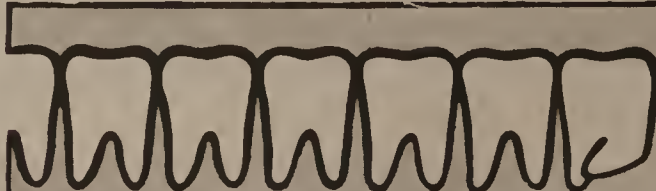
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The Political

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Afterthought

In recounting some of the personal experiences shaping my political responses, I have perhaps raised many questions and answered few, thus satisfying my intent to be as provocative as possible within the space of a few pages. Nevertheless, I feel compelled to address the contours of that provocation through some concluding remarks.

Perhaps my first ambiguity emerging from what I have said rests in my charge of homophobia among wide sectors of the working class, above all, among certain ethnic and religion-bound sectors of that class. I cannot gloss over what I have known first hand to be deep strains of misogyny and hostility to gays within those sectors. At the same time, I did not wish to suggest that those same working class(es) are more misogynist or homophobic than the U.S. middle and upper class(es). What I have tried to bring to light is a fundamental conflict that I believe all socialists must confront. The concrete, daily struggle for personal dignity among gays and women, that is, proves substantially more feasible in a milieu of even hypocritical "middle class" tolerance and liberalism than in one of outright hostility.

But as socialists sustained by the tools of class analysis we know that any true and radical transformation can only come about through the demands of the work-

ing class as a whole for its emancipation from capitalist exploitation. Thus the dilemma: on the one hand, an awareness that the potential for revolutionary change in the basic socio-economic structures of capitalism resides in the working class; on the other hand, a difficult but honest acknowledgement that in the area of ideological struggle around questions of race and sexuality, the working class has been very often led to assimilate and expound the worst aspects of racism, sexism, and heterosexism under capitalist patriarchy. How we as socialists and feminists find strategies to stimulate the revolutionary potential of the working class through a fight on both fronts (the socio-economic/structural and ideological/cultural) is undoubtedly our greatest theoretical and practical challenge.

I do not pretend to hold the key to this challenge. I do think, however, that socialism-feminism contains the seeds of an answer through its insistence that political struggles be ultimately rooted in the daily experiences of the oppressed. The concrete struggles of all — women, people of color, lesbians and gay men, the economically exploited here and abroad — are what helped me to make political sense of what otherwise might have remained the chaotic mass of personal pain and confusion. Just the same, I did not automatically become a socialist and pro-feminist man because of my pain and confusion. Herein lies the second dilemma and challenge confronting us. What mechanism is it, that is, that leads a person to transform his/her personal suffering into a clearly defined political and

ideological response? My conflicts led me to socialism and feminism. They could just as well have led me to despair, an embrace of the phoney ethos of capitalist competition, or an unyielding cynicism. If the personal is the political, how do we as socialist-feminists get people to perceive their political plight as a social, and hence political, problem?

Again, I have no pat answers. My experience suggests though, that it is only the real presence of others caught up in struggles for justice and liberation that holds promise for those grappling with the pain and contradictions of their lives. I was not exaggerating when I said that the civil rights and anti-war movements of the '60s and the women's and gay movements of the '70s inspired me to analyze myself and the world in which I live. In a very real way, then socialist-feminists must see their constant struggle for a better world as a mission to be carried out every day for the sake of all the victims of capitalist patriarchy.

Finally, socialist-feminism has correctly defined that 'mission' I believe, as one speaking to the concrete reality of people's oppression. Theories and formulas put forth by books and intellectual argument will only prove valid if they conform to the real needs of the struggle against that oppression. Socialist-feminists are not anti-intellectual: they do not dismiss the material force of ideas and debate within the personal and collective fight for socialism. At the same time, though, socialist-feminists argue against any attempt to impose mental constructs on the field of concrete experience. This, then, is the third challenge to which I hoped to allude: the challenge to seek always a happy balance between the vitality of concrete struggle and the clarity of analytical and theoretical discussion.

These challenges await socialists and feminists in the coming years. They can be met and progress can be made as long as we remain tied to the vision and committed to a struggle that personalizes political life and politicizes personal experience.

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French Organ

Continued from page 7

stead of growing. Saturday, July 9 [1983], we tried for the last time to remind [the owners] about our relationship with you [as members of your community], but we were given no choice but to be accomplices of a completely commercial politics. It's no longer a matter of you as readers, but as buyers. . . . For our first three years we developed an organ of growing consciousness among our readers. Our just being a meeting place, a receiver/transmitter for you was enough to allow the unfolding in France of a completely transformed homosexual community. . . . During this time we all took on together the task of exploring what "sexual liberation" could mean in this society. But little by little as we grew these explorations and fun got lost in the shuffle of the newly emerging "gay market." We became accomplices in a project to distract the reader into buying "liberation", a politics of pennies. . . .

— Jean LeBitoux, editor

The person who did the "classifieds" section of the paper, which grew rapidly, especially the free-of-charge "Resonances" (personal messages) section, tells of how the owners came to his desk to make sure he hadn't destroyed the readers' ads when he left. He was stunned when he heard about it.

Albert Rosse: "I don't want the power of expressing myself in columns where the most important question has become 'Will it sell?' I refuse to invoice our lives."

The fact that they thought I'd do that confirmed for me that I was right in leaving. These little pieces of life don't belong to me, nor to anyone, except you [the readers]. They were the shouts and groans of our struggle, on the everyday streets, where it has to happen. They said once again to me last week that there were too many of these [free] "messages"

in the paper. Too much "wasted" space. They never said that about the paying ads. The paper was not in "need" of more money!

So we've left. Without apology, but not without some sadness. Why hide it from you, we feel bad. But the pain of leaving is easier to deal with than the lie we were living with. I don't want the

power of expressing myself in columns where the most important question has become "Will it sell?" I refuse to invoice our lives.

— Albert Rosse

This statement comes from GPH's correspondent in Rennes, a small city in northwest France. It was a happy spring of '79 when the kiosks of France flowered suddenly with the first covers of Gai Pied! Finally, something was happening among the queers. A monthly paper was going to be a mirror for us to look at ourselves and each other, to discover who we were. Gai Pied was the symbol and instrument of an explosion of homosexual reality. It was the very first sign of freedom for many of us in France. In the cafes and railroad stations you could pick up this lifeline, not just from Paris, but from each other, all over [France]. We found out that we were fishermen, farmers, masons, organizers, unemployed, parents of families, on the right, on the left, Catholics, Jews, atheists; the stereotypes fell quickly.

We were thirsty to explore and express our desires and ideas in the midst of a society gripped by traditions. We questioned sex roles, proposed new forms of friendship.

Little by little in our midst a debate developed over two editorial policies which more or less finally took the form of going weekly, elitist and high finance; or staying monthly, reflective and community-oriented. Money won and our readers (who aren't for the most part avant-garde and in their 20s) can hardly recognize themselves in GPH's pages

anymore, for all the pretty things. As for us regional correspondents, it got harder and harder to justify to our readers this centralized, commercialized politics. So we've decided to take a holiday and put together something new and more open to a community that is just too rich in its diversity to be bought and sold for so little.

— Yves-Chatellier

This from the person who once did the "Courier of the Heart" column and who takes issue especially with the "image," in both the ads and the article graphics, of young (male) beauty and not much else visually.

In my eyes GPH doesn't escape that sharp and lucid critique in our editorial in issue 70 which takes to task the commercial exploitation of homosexuals and their situation. It's not puritanism that makes me object. I know GPH needs to have a certain amount of commercial revenue. But don't we have any freedom to choose ads? In accepting ads in the quantity they [the owners] do and under whatever circumstances the advertisers demand (graphics, message content, placement in the paper, etc.) GPH looks more and more like it's addressed to a public of consumers rather than gays. I don't accept this direction of becoming a [Playboy] for queers.

of blacks from some of the bars, the owners complained loudly that this might lose us advertising and when the piece finally got published, it had been edited out of existence. This is not by any means an unusual case and makes the new orientation of GPH pretty clear. My response is that the less we challenge and question the way our sexual community is organized, the less our readers will require in their reading of GPH, and the more their reaction will be boredom and indifference.

— Vincent Tardieu

Have you ever been in love? OK, then you'll understand. Have a seat. Let me tell you a story about an affair.

You see, I'm a queer, and one day not so long ago I ran into a band of people who spent their time putting out, of all things, a queer newspaper; and I leapt into this adventure, just like that, writing my theater reviews, going to meetings, arguing with them, and eating and fucking. I won't try to tell you everything, from the peaks to the crumhs. It came to seem quite natural to me: the crises and petty annoyances and absolutely amazing rap sessions. . . .

I never thought of Gai Pied as a product. I always put my hopes in the people who put it out and read it, a harder hope to hold onto as

Jean LeBitoux: "We became accomplices in a project to distract the readers into buying 'liberation,' a politics of pennies. . . ."

But most important to me are the images that have taken over GPH — a certain kind of guy, which corresponds very narrowly to the current image of masculine beauty, helps to create that image in fact! GPH is responsible, in part, for the growing phenomenon of "looksism," of people rejecting others as sexually attractive based only on their age and looks. Seldom is anyone over 30 seen in these pages. The diversity among us is just ignored, both as far as body types and also our desires and styles. Certain experiences (non-Parisians, blacks, the very old or young, lesbians, etc.) just don't appear. This practically denies the experience, and the value, of these people in our community.

A few months ago when I submitted a piece about the exclusion

the paper got more institutionalized. These days the queer world, its fears and desires, has become more and more exciting to me. But Gai Pied has left me more and more cold. The beast just isn't wild enough anymore for my taste.

So I've created GAGPIED, a queer daily of queer information, humor, and satire with an after-taste of anarchy, a way of pointing to a possible new adventure. Today, friends of Gai Pied are nervous. "What's going to happen?" they ask.

I answer them with another question: Do you feel your way toward new love before leaving the one who's still hanging on?

Your [the readers] response will determine the nature of our next meeting. See you soon!

— Jacob de la Fondateur

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Liberation

Continued from page 8

We too readily agree that while gay/lesbian teachers should not be fired, neither should they find it necessary to "flaunt" their homosexuality. Where have the days gone when we believed it was not only important for the mental health of the teacher to be out at work if he/she wanted to be, but we believed desperately that young gay adolescents had a right to older gay/lesbian role models. We saw them as our children, our comrades, and felt a responsibility to make their high school years easier than our own. We did not then, as we sometimes do now, defend gay/lesbian teachers and reassure worried parents by urging school committees not to worry, because "either you are born gay or you are not."

The rise of the New Right has had a profound effect on the progressive movements for social change. It seems that almost everyone has shifted toward the center. The Right has already won when they narrow our focus, push us back into our closet. The Right has already won when the response from large segments of the gay/lesbian community is to become immersed in quiet lobbying, supporting Democratic Party politicians, disowning the radical fringe, dropping issues of sexuality and sex roles, and proclaiming to the world that we are just like them.

Working in the Democratic Party not only undermines our ability to put out a fuller gay/lesbian liberation politics, it simply won't work even on its own terms. The Democratic Party, like the Republican Party, has been shifting to the right for some time now. Under Carter, a Democratic Party-controlled Congress ended welfare payments for abortions.

Lesbian and gay rights got nowhere. Carter increased the military budget, supported the neutron bomb, threatened US intervention in El Salvador and brought back draft registration. Carter and the Democrats began an increase in militarism that Reagan has continued.

If gays are to participate in electoral politics, it should be through radical third parties. We cannot count on the Democrats or Republicans nor can we transform their parties into ones which will reflect our interests. Often critics of third party politics will dismiss those politics as idealistic and utopian. The only choice we have, they believe, is to work within the Democratic Party and push it left, transform it into a working class party. But in fact, people have tried that strategy since the '30s and they have failed. The Democratic Party has moved rightward, not leftward. It has increasingly over the last many years come to represent the interests of big business, with dissidents in the party having less and less power, less and less of a voice.

A Radical Response

Passage of gay/lesbian civil rights legislation is important, as is removing all anti-gay, anti-sex, and anti-obscenity laws from the books. These are all activities that most moderates and radicals within the movement can support. The question becomes, *how* do we work on these campaigns? Do we resort to back room private lobbying, to supporting candidates for office we believe will be on our side if a vote comes up, or do we try to organize demonstrations, and public door to door campaigns where we take the issues directly to the people and educate people

about gays/lesbians and confront their real fears of our sexuality — instead of pretending there are no differences at all and that we are simply talking about civil rights?

The same question comes up each time the gay community faces an anti-gay referendum campaign — such as the Briggs Initiative in California. The Briggs Initiative (November, 1978), if passed, would have required the firing of all gay/lesbian teachers as well as any teacher who portrayed homosexuality in a positive light or as a possible alternative lifestyle. Californians fighting against the Briggs Initiative found that to successfully convince people to vote against Briggs, you had to talk about the heart of the matter — you had to talk about what they feared most about gay people — gay/lesbian sexuality. That was the issue. Talking merely about human rights and civil rights for everyone left untouched people's deep fears and misconceptions of lesbians and gay men. It missed the chance to really educate and move and radicalize people.

It is important to pass gay/lesbian civil rights legislation, but not because having the laws on the books will help us that much, though it may help some. We must use the process of fighting for that legislation to educate people, to change people's ideas and feelings about gays/lesbians. The legislation can pass or be repealed and our lives will not be much affected unless our neighbors, co-workers, families, friends, political comrades, have all changed their attitudes about us. Those are the people we must reach, or our victory is shallow, our safety unreal. Having civil rights legislation will not protect us from homophobic violence in the streets. Only con-

stant public outreach and education — at every opportunity, in every arena of personal and political life, can make the world safer for us, and better for everyone.

The Left's lack of understanding of the very real oppression that gay men and lesbians face in our society; its lack of understanding of or commitment even to gay/lesbian rights; its lack of understanding of gay/lesbian liberation — and its connections to other issues; the glorification of the anti-gay governments of Cuba, Russia and China, have often made many gays/lesbians suspicious of the organized Left. It is past time for the Left to understand the issues in our lives, their importance for transforming society, the need for gay/lesbian civil rights and the meaning of what we call gay/lesbian liberation. It is time the Left stopped thinking it had done all it needed to do by proclaiming on one leaflet, in one article, on one masthead, that they do in fact support civil rights for gays.

For the Left, What to Do?

The Left has a large task in front of it during the 1980s. Surely one of its goals must be to help build the various movements that are bubbling up such as the anti-intervention and anti-militarist movements. It must also work in and continue to support the movements for reproductive rights, women's liberation, and lesbian and gay liberation.

The role of the Left should be to work towards breaking down the various divisions within our society — divisions that also exist within our social movements. Its task must be to build understanding, meaningful unity — with rich diversity, and a political awareness of the connections between the

issues. Progressives should fight for gay/lesbian liberation and women's liberation in whatever movements they are working in, be it the labor movement, the anti-militarist movement, or the tenant's rights movement.

Gay/lesbian liberation, like women's liberation, has the potential to radicalize millions and profoundly change the quality of all of our lives. If progressives are to be truly progressive, then they must understand this potential and work to encourage the growth of a radical gay/lesbian movement.

The split in the gay/lesbian movement between those seeking simply civil rights and those "sex radicals" wanting to once again raise issues of sex, gender, sex roles and sexuality is at a crucial point. The Left should join in and support the radicals in the movement in our attempts to once again broaden the movement. Either we will win that fight within the gay/lesbian movement — to broaden its politics to include those issues, or we will, as I have heard some people say, need another movement, one for sexual liberation, that does include on its agenda raising issues of sexuality for public discussion and debate.

While the problems of this article are surely my own, I would like to acknowledge that the following people and groups helped me to formulate some of the ideas presented here: Peter Drucker, the staff person of Solidarity, a Socialist-Feminist Network; Dennis Altman; my socialist-feminist women's group; and of course, my co-workers and friends at Gay Community News.

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ROOMMATES	SERVICES	WANTED

Headlines	at \$	per wk. \$
First 4 lines	at \$	per wk. \$
Each additional line at \$		per wk. \$
Pick-Up Box No. at \$1.00/6 weeks		\$
Forward Box No. at \$4.00/6 weeks		\$
3 months forwarding at \$6.00		\$
Number of weeks ad is to run		
TOTAL ENCLOSED		\$

Please print neatly, use shaded area for headlines and additional lines.

[illegible]

Classifieds

LESBIAN EROTIC IMAGES

Yantras of Woman/love by Tee Corinne — a beautiful and compelling book, 64 pages, \$7 total from Naiad Press—G, Box 10543, Tallahassee, FL 32302. (11)

FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the month, 7pm at OCBG, 1151 Mass Av, Camb, MA 02138, or DOB office, \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

JOBS WANTED

EMPLOYMENT SOUGHT

Greater Boston Area. BS Engineering. US NAVAL ACADEMY/ANNAPOLIS. Educator: Math/Physics. Varied work experiences. Attractive personal qualities. Reply: GCN Box 718. (10)

ORGANIZATIONS

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. **DIGNITY/BOSTON**, 355 Boylston St., Boston, MA 02116. (c)

D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri, 8 pm & 3rd Sat 7 pm; Parents & Co-parents rap 1st & 3rd Monds, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtng. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate.

GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include: religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

N AMER MAN/BOY LOVE ASSOC

A support group for intergenerational relationships. For information send \$1 to: NAMBLA — GCNAD, PO Box 174, New York, NY 10018. (48)

RESORTS

VERMONT

Greenhope Farm: Vermont lesbian retreat 3½ hrs from Boston. Fall foliage begins mid-Sept. Secluded campsites in our colorful maple sugar forest. Cozy indoor accommodations w/ fireplace meals offered. Call early we fill up fast! (802) 533-7772. (9)

VERMONT GUESTHOUSE

Spend a wkend in VT this Autumn. Foliage, flea mkts, walks in the woods. Bed & bkfst for lesbians & gay men—\$80/couple per weekend only. Reserv please. Dave & Mike, (802) 348-7840.

NEW YORK

SPENDING A WEEKEND IN NYC?

Stay at Womyn's Bed & Breakfast located central Manhattan. Private bdrm, shared bath. \$18 single, \$20 double. Reservations: (212) 794-8645. (9)

MASSACHUSETTS

P'TOWN'S NEWEST WOMYN'S

Dble rms shared bath coffee huge common rm BBQ parking 5 mins walk to Pied & Bay. Call Check'Er Inn (617) 487-9029, 25 Winthrop P'Town, MA 02657 Guest House & apts by the week. (10)

MAINE

Buccaneer private bath TV weights free coffee 40 ft htd indoor pool nr beach stores restaurant quiet 3 min Ogunquit Rt 1 Wells. \$20 single, \$25 double. (207) 646-2140. (13)

THE CAPTAIN PROSSER INN

Invites you to spend a weekend in Down East Maine (Camden, Boothbay, Bar Harbor, Portland) while staying in Historic Waldoboro. Doubles \$35-50. Wkly rates thru Fall. Reservations: (207) 529-5292 & 832-7666. (9)

Coastal Retreat
for Artists, Writers and Professionals
Work/relax during coloring season! See notice under Services heading.

Fall Coloring Weekends at The Miller House

Enjoy a Fall coloring weekend by the blue sea while staying on a colonial farm or at a village ship captain's house on Maine's Pemaquid Peninsula, between Camden and Booth Bay. Doubles \$30-50. Reservations: Call (207) 529-5292 or 832-7666. (13)

SERVICES

WOMEN MARRIED TO GAY MEN

Weekly support group for women involved with gay/bisexual men to begin Sept 28. Opportunity to gain understanding through mutual support and sharing. Call Maggie for details: Days 744-1225, eves 595-1274. (10)

HOUSECLEANING BOSTON AREA

Home, Condos, Apt, Office
Have References
Call James 782-7615. (15)

TYPESETTING

Want the best??? Let GCN typeset your resume, flier, brochure, newsletter, magazine. You name it! Reasonable rates. Call 426-4469 and ask for Nancy Wechsler.

GAY MEN'S THERAPY GROUP

Has openings. Focus is on self-awareness, intimacy, & relationships. For info call Francis Giambroze 628-6988

Counseling for Individuals,
Couples and Groups
Career Assessment
BELLVILLE ASSOCIATES
Copley Square
(617) 739-7803

Chair caning & furniture refinished
good work reasonable rates cal Pirter
@ 646-4474 after 6 pm. (9)

ASTROLOGY-COUNSELING

Horoscope consultation, 2 hr session for \$35. Emphasis on personal, career, relationship issues. Dennis Young (617) 492-5653. (11)

DROP THAT MOP!

Hardworking cleaner for your home, office, business. Yard work too! Experienced and dependable call Hugo at 738-0091. (11)

Writers and Artists: Complete a Project Or Just Renew Yourself

At a beautiful coastal Maine Institute. Complete office & workshop facilities. Consult staff. Daily, weekend & weekly rates. (207) 529-5292 & 832-7666. (12)

ARADIA COUNSELING

For Women
520 Comm Avenue
Kenmore Square
Individual, Couple &
Group Counseling
Health Ins Accepted
Sliding Fee Scale
247-4861 x 58

GCN SPECIALS

TYPEWRITER TABLE

We need a table for one of our typewriters so we can roll it around instead of having to carry it. Most of us have bad backs. We could use one about 16" x 20". If you wish to bestow one upon us, please call Mike at 426-4469. Thank you.

ATTENTION ADVERTISERS!!

People have been leaving classifieds downstairs by our front door early in the morning (late at night??). Please, do not do that. We often do not receive them. Thank you.

JOB OPPORTUNITIES

Tomorrow's Magazine for Today's Computerists

- **SOFTWARE TEAM MANAGER.** Reports directly to Publisher. Leads team of 4 to 6 creative programmers. Must have management experience, and thorough knowledge of microcomputer programming. Will develop software originating in-house, and telecommunications activities.
- **SOFTWARE EDITOR.** Responsible for evaluating, editing and translating software submissions. Must have command of written English, and word processing. Supervises monthly preparation of 8ASIC programs for four systems in both printed and disk formats.
- **PROGRAMMER.** Articulate, highly-motivated, able to work with a team, skilled in programming and in written English. Familiar with BASIC, and machine language for 6502 and/or 8088. Must be experienced with graphics and sound, preferably for Atari, Apple, IBM or Commodore 64.

We are a magazine specializing in microcomputers and related technology. It emphasizes the user's point of view, and how computers relate to people and their lifestyles. We have a pleasant, human-engineered working environment in modern offices. Enjoy the benefits of a relaxed, southern New Hampshire lifestyle, and easy access to Boston.

Send resumes (please include day and evening phone numbers) to:

Publisher/Editor-In-Chief
Dept. 6
6 South St., Milford, NH 03055

DESIGN DIRECTOR

Gay Community News seeks Design Director for full-time staff position. Experience in graphic arts helpful. People of color especially encouraged to apply. Salary \$145/week, health insurance, three weeks' vacation. Send resumes and inquiries to: Managing Editor, GCN, 167 Tremont St. 5th Fl., Boston, MA 02111. Deadline for resumes September 23rd.

NEWS WRITER/ CIRCULATION MANAGER

Gay Community News seeks a news writer/circulation manager. Full-time position devotes half-time to each function. Writing experience and organizational skills preferred. People of color especially encouraged to apply. Health insurance, three weeks' paid vacation, \$145/week salary. Inquiries and resumes to: Managing Editor, GCN, 167 Tremont St., Boston, MA 02111.

Editor/Writer and Flow Chart Artist. Two full or part-time positions on human information processing/problem solving/reading textbooks for high school & corporate learners. Two month min assignment on coast of Maine. Expenses & salary. Resume to Box O, Waldoboro, Maine 04572 or call (207) 529-5292 & 832-7666. (12)

TYPESETTER

Part or full-time for small growing shop near MIT. CG Editwriter experience preferred, but will train intelligent, self-motivated people with word processing experience or 60 wpm typing. Phil, 661-6975.

MEDICAL BILLING CLERK

Gay oriented health center seeks 25 hr/wk person with third party billing experience or experience in bookkeeping, health care setting, and working on CRT. Excellent salary and benefits. Send resume to: Business Manager, FCHC, 16 Haviland St, Boston, MA 02115. (9)

WORK STUDY STUDENTS

Gay oriented health center seeks 10-20 hr/wk billing clerks to perform accounting and clerical duties under the supervision of a senior accountant, \$4.25/hour. Contact John Thomsen at 267-7573. (10)

WANTED

Exp carpenter(s) men/women for Boston's fastest growing gay owned & operated contracting corp. Immediate work available, short or long term. (617) 782-2218. (9)

REAL ESTATE

Off Route 1 in fishing village: 6 rental rms; 6 more can be added; coffee house & gallery in summer. Will consider summer partner/manager. \$57,000. Furnished. Financing. (207) 529-5292 or 832-7666. (9,11)

Boston/Brookline line at St Mary's, near transportation, art deco condo, 3 bdrms, 2 bths, 2 fireplaces, skylights, parking, excellent features for urban living. \$125,000.00. 731-1870. Ask for J. Rubin. (8)

MATTAPAN

Why pay rent??? Buy this cozy 2 bdrm cottage and make it your own castle. Look out at trees. Needs some work but well worth the effort. Only 34,000. RE/Call Penny before 8 am or after 10 pm at 524-5433. (9)

Brookline: Coolidge Corner—Condo completely remodeled 7 rm 2 baths, living rm bay window, formal dining rm, gourmet European style kitchen. Excellent light, parking. \$129,000.00. 731-1870. Ask for J. Rubin. (8)

Prisoners Seeking Friends

Readers (inside and out): Almost all ads are taken from much longer letters which we cannot print in full in the free space GCN has provided. Even so, there's usually a waiting list of 3 to 6 weeks and ads usually only run once or twice (unless we can't get new ones done because of other work).

ATTENTION POETS!!!

World Prison Poetry Center is an organization based at the New Haven Correctional Center whose purpose is to encourage poets in jails and prisons to write poetry. We are looking for entries and conduct a bi-monthly competition to choose a poet whose work we publish in the form of a broadside (poster). We call our publication *Sentences: Broadides of Prison Poetry*. Please send your contributions to: World Prison Poetry Center, 245 Whalley Ave., New Haven CT 06511.

Books for prisoners! Left Bank Books can send books free to inmates everywhere (provided an institution allows them in). We also offer special-order books "at cost" (usually 35-40% off). Donations of books and bucks appreciated! Prisoners, and others interested, write: Books for Prisoners, Box A, 92 Pike St., Seattle WA 98101.

Intelligent, good-looking, into the serious side of life, politically and personally. Seek correspondence with open-minded persons. Graduate of bath/bar scene and looking to move on to more secure life. Enjoy classical music, literature, theater. F. Andrew STEELE, 18309-148, Box 34550 (FCI), Memphis TN 38134.

I'm black, single, a college student majoring in Business Management and enjoy travel, fashion, modeling, interior design, education and children. James JOHNSON, 171-190, 15802, St. Rt. 104, Chillicothe OH 45601.

Lonely prisoner looking to write someone who cares. I'd also like to get some reading material (Gay stuff or poetry, but it'd have to come from a bookstore). Michael MARTIN, FF-131881, F-1, Reidsville GA 30499.



I love race cars, swimming, and base or soft ball. Please write to me. It's a bore not to have gay friends, which are hard to find when you're doing time, for there are not really that many real ones in here. Tim NORTON, 977 Camp Rd., Salisbury NC 28144.

Thanks so much, Mike, for sending those books, especially the one on the gay counterculture. Yes I would like to run a penpal ad again. Thanks. I'm 25 and lonely like everyone in here. I guess and need someone to write to. I have real long brown hair and would love to hear from anyone that cares to write an inmate. Thanks again. Roger Dale HAYES, 95198-3, PO Box 97, McAlester OK 74501.

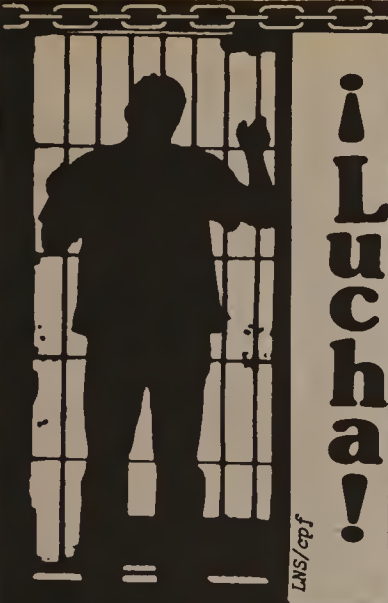
Would you print my name in your paper for penpals. It's been so lonely in here and I need someone to care for and write to. John STARNA, 164-478, Box 69, London OH 43140.

BM, 47, Cancer born, like to read novels, love all music, travel, helping people, tan complexion, look in my late 20s. Donald WARR, 148-245, Box 45699, Lucasville OH 45699.

Although I am gay and have been for some time now I have no one to write. I am 26, wear glasses, very slender. Allen MASON, 15786, Box 14, Boise ID 83707.

Right now I'm looking for friendship, and I'm also into bikes and cars. Hoping someone can help me do the rest of my time without so much loneliness. Bob TAYLOR, C-48894, Box A, SLO CA 93400.

I am an incarcerated language teacher, and I am seeking penpals who may wish to learn how to communicate in the French or Spanish language. Writer: Maestro MINIZS, Box 747, 05698, Statue 11 32091.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I was very happy to receive your paper, thank you so much. Please put an ad in the Prisoner Project section for me. Locked up and lonesome and looking for correspondence with fellow lesbians. Gena Spero, PO Box 50, Law Unit, Hathorne MA 01937.

CIW prisoner age 40, hip in spirit, wants to correspond with creative activists, who want to improve the world. Especially interested in other prisoners, artists, and grass-roots organizers, with energy for a creative arts book by prisoners. Sude TRIPPET ('pebbles'), CIW-W18265, Miller A/51 L, Frontera CA 91720.

Locked up and lonesome, looking for correspondence with intelligent fems. Amanda BURROW, CIW-18307, Miller A/39 U, Frontera CA 91720.



GCN GAY AND LESBIAN PRISONER PROJECT

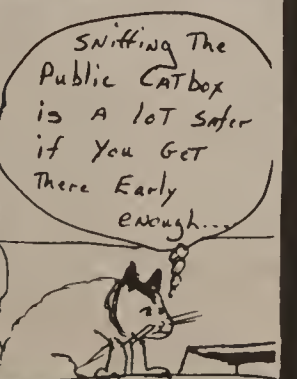
We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

TO PEOPLE IN THE BOSTON AREA WHO WRITE PRISONERS: If you would like to use GCN as an address for mail from lesbian or gay prisoners that you would be able to pick up, please do so. Unfortunately we really could not afford the postage to forward the mail but you're welcome to pick it up during regular office hours. Have mail sent to you c/o GCN Prisoner Project, 167 Tremont St., Boston MA 02111. Enjoy!

Another note about postage: Before sending any kind of postage to prisoners, ask them what kind (if any) they are allowed to receive. Otherwise your letter may be returned.

WARNING! Now and then an enterprising prisoner will ask a correspondent to handle a postal money order for him (usually for some small sum of money): Mississippi and Indiana are the hot spots, but it can happen anywhere. You're asking for trouble if you get involved in this business. If they need a couple bucks and you want to send it, do it; but do not accept money orders coming from anyone for any reason.

BLUE / F.L.S.'83



Notes

Compiled by Michael Bronski
and Jeremy Grainger.

Quote of the Week

I deplore La Cage aux Folles for its silly, constantly reiterated message to the effect that the family love practiced by homosexuals is somehow superior to the family love practiced by heterosexuals and that family love practiced by drag queens is even more praiseworthy . . . on the ground that drag queens have more at risk, and the more risk the more love. By this logic, the love practiced by homicidal maniacs might well be argued to be the most praiseworthy love of all, considering what they have at risk.”
— Brendan Gill reviewing *La Cage aux Folles* in *The New Yorker*, September 5, 1983.

Banned Books Week

September 10 through 17 has been declared **Banned Books Week '83** by the American Library Association, the American Booksellers Association, the Association of American Publishers, the National Association of College Stores and the American Society of Journalists and Authors. The groups have come together to draw national attention to the growing censorship of books and other learning materials in libraries and schools.

Among the titles threatened by various right-wing and other pressure groups is **The Diary of Ann Frank**, challenged in Wise County, Virginia because it was “sexually offensive” and by members of the Alabama State Textbook Committee who described it as a “real downer.” Books written by black authors Maya Angelou and James Baldwin have been censored because they were found to preach “bitterness and hatred towards whites.”

Gay and lesbian books, or other titles which portray homosexuality and lesbianism in a positive light, have a hard enough time finding their way onto library shelves or into classrooms as it is. Many such books have come under fire in various areas of the country. Among them: Janet Bode's **View From Another**

Closet, in Nile, Michigan called a “devious attempt to recruit our young people”; Pat Califia's **Sapphistry: The Book of Lesbian Sexuality**, challenged as an “inappropriate” text at Long Beach State University in California; Patricia Nell Warren's **The Front Runner**, for promoting “homosexuality and perversion”; also: **The Gay Report** by Karla Jay and Allen Young, **Understanding Gay Relatives and Friends** by Clinton Jones, **Our Bodies, Ourselves** by the Boston Women's Health Collective, **The Lord is My Shepherd and He Knows I'm Gay** by Rev. Troy Perry, **The Hite Report on Male Sexuality** by Shere Hite, and **Changing Bodies, Changing Lives** by Ruth Bell, et. al.

Last year, libraries and bookstores around the country displayed censored books in what the ABA has termed “an impressive demonstration of the negative aspects of censorship.” It is hoped that this year's Banned Books Week will be even more successful in demonstrating that “books aren't dangerous, but information and restraints on a free people are.”

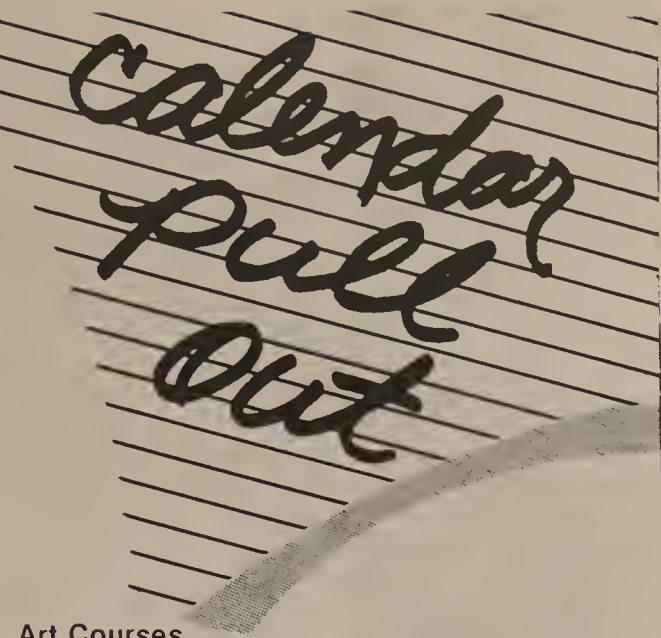
Locally, Glad Day will have a display of gay and lesbian reading material which has been censored, as well as an annotated listing of other banned books.

Switchboard Conference

New York's Lesbian Switchboard and Gay Switchboard are jointly sponsoring a **Northeast conference for gay and lesbian hotlines** during the weekend of October 21 to 22. The purpose of the conference is for hotline workers to get together and talk face-to-face for the first time. Although relatively close to each other, the 35 or so switchborads in the Northeast have never formally met.

A reception is planned for Friday evening for early arrivals. Workshops are planned the next day with a dinner to end the conference that evening.

Registration is \$10 per person, which will include breakfast and lunch. Accommodations will be arranged with women and men of the local switchboards. For more information contact the Lesbian Switchboard (212) 741-2610 or the Gay Switchboard (212) 777-1800.



Art Courses

Ongoing courses for **women in the arts** will be presented by Studio Epona, a feminist studio in Cambridge. Drawing and anatomy figure study classes will be presented. Courses, which are limited to 10 women, begin September 13.

For more information send a self-addressed stamped envelope to Studio Epona, 238-244 Columbia St., Cambridge, MA 02139.

Men's Music

Billygoat Productions announces the **First North American Men's Music Conference** to be held the weekend of October 21 to 23 in Milwaukee, Wisconsin.

The conference is intended “to bring together people who perceive that many of our communities' needs are not being met by mass art forms, and who are interested in working together to remedy this situation.”

A focus for the conference, along with exploring “alternative men's culture,” will be on concert production with workshops devoted to the various tasks involved in putting on a performance. It is hoped that the beginnings of a strong national network of alternative production companies will emerge from this conference.

There will be a concert at the conference on the evening of October 22. All cultural workers, not simply musicians, are encouraged to attend the conference.

For information and registration write: Conference, c/o Billygoat Productions, PO Box 11725, Milwaukee, Wisconsin 53211 or phone Peter at (414) 961-8727.

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE	MEDICAL/COUNSELING	ALLAN SINGER, LICSW PSYCHOTHERAPIST Copley Square Boston, MA 02116 (617) 266-2240	LANDSCAPE DESIGN	INFORMATION/MEDIA
ACCOMMODATIONS	TAPESTRY, Inc. 20 Sacramento St., Cambridge, MA 02138 (617)661-0248	COUNSELING ASSOCIATES 23 East Main St. Westboro, MA 01581 (617) 366-8576	THE BEST LANDSCAPE DESIGN CO. 53 Hawthorne St. Somerville, MA 02144 (617) 776-6377	XANADU GRAPHICS 143 Albany St., Cambridge, MA 02139 661-6975
OASIS GUEST HOUSE 22 Edgerly Rd., Boston, MA 02115 (617)267-2262	GAY AND LESBIAN COUNSELING SERVICE 80 Boylston St.#855, Boston, MA 02116	MASS. BAY COUNSELING ASSOC. 25 Huntington Ave. #331 Boston, MA 02116 (617) 353-0225	REMODELING	WOMEN
WATERSHIP INN P.O.Box 918 7 Winthrop St. Provincetown, MA 02657 (617) 487-0094	FENWAY COMMUNITY HEALTH CENTER 16 Haviland St., Boston, MA 02115 (617)267-7573	DENTISTRY	T.H.E. CONTRACTORS, INC. 36 Pine St. Chelsea, MA 02150 (617) 889-4347	NEW WORDS BOOKSTORE 186 Hampshire St., Cambridge, MA 02139 (617)876-5310
BOOKSTORES	JACK CEMPELLIN, M.S. ASSOCIATED COUNSELORS Salem & Copley Square (617) 745-7029	DR.RICHARD BANKHEAD DR. PAUL GROIPEN 1259 Hyde Park Ave. Hyde Park, MA 02136 (617) 364-5500	HOME REPAIRS	WOMENCRAFTS, INC., P.O. Box 190, 373 Commercial St., Provincetown, MA 02657
GLAD DAY BOOKSTORE 43 Winter St. Boston, MA 02108 (617)542-0144	GENDER IDENTITY SERVICE OF NEW ENGLAND 136 Causeway St. Hudson, MA 01749 (617) 568-0680	JOHN C. BARNA, D.M.D. 739 Boylston St. Boston, MA 02116 (617) 353-1500	GEORGE W. CASPER 47 Waldeck St. Dorchester, MA 02124 (617) 288-3228	WOMEN'S BARS
CHIROPRACTORS	FRANCIS GIAMBRONE, MA, COUNSELING 110 Orchard St. Somerville, MA 02144 (617) 628-6988	PODIATRY A HOUSECALL Jeanne M. Arnold, DPM William A. Sandberg, DPM (617) 396-7527	REAL ESTATE	THE MARQUEE 512 Mass Ave Cambridge, MA 02139 492-9545
DR. EDWARD COHEN Brookline Family Chiropractic Office 1330 Beacon St. Brookline, MA 02146 (617) 734-7744	NORTH SHORE CMHC COUNSELING 47 Congress St. Salem, MA 01970 (617) 744-5322	ACUPUNCTURE SEAN VARNUM 33 Newman Rd Malden, MA 02148 (617) 321-8818	MARK THOMAS CO, LTD Mark Zimmerman Charles St. Boston, MA 02114 (617) 227-2209	SOMEWHERE/ELSE 295 Franklin St. Boston 423-7730
DR. JONATHAN D. STEIN 375 Harvard St. Brookline, MA 02146 (617)232-7200	PLACE/HOTLINE AND COUNSELING 32 Rutland St. Boston, MA (617) 267-9150		RACHAEL REALTY CO. INC. 318 Harvard St. #31 The Arcade Building Brookline, MA 02146 277-0230	GYMS
CINEMA			TRAVEL	SOUTH END GYM 46 Waltham St. South End, Boston, MA (617)451-3514
ART CINEMA 204 Tremont St., Boston, MA 02111 (617)482-4661			FOREX TRAVEL 76 Arlington St. Boston Park Plaza 482-2900	NEW ENGLAND WOMEN'S GYM 1261 Cambridge St. Inman Sq., Cambridge, MA 497-9776
NORTH STATION CINEMA 2 175 Portland St. Boston, MA. 02114 (617)227-0513			LIMOUSINE SERVICES	
			WAITES ROLLS ROYCE LIMOUSINE SERVICE Christopher Waites (617) 567-0420 (305) 564-1292	This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469.

A Weekend of Music For New England Women

Over 2000 women enjoyed music, humor, companionship and warm sunshine at the New England Women's Musical Retreat held over the Labor Day Weekend in North Stonington, Connecticut.

Pictured here are composer, singer and musician Linda Tillery (top right) during her Saturday night performance; rhiannon (bottom right) of the contemporary jazz quintet Alive!; Edwina Lee Tyler with the percussion and dance troupe A Piece of the World (top left), of which she is

founder and director; Suzanne P. Shanbaum and Nancy Vogl (left and right, middle left photo), original members of the Berkeley Women's Music Collective; and, shown with part of the audience, Squeeze Louise (bottom right) a rock wave band.

The weekend also included a number of workshops on topics including poor and working-class women, multi-national capitalism, astrology and the history of women's music.

(Photos by Ellen Shub.)



We Won't Use A Hard Sell...

...but *GCN* wants to remind its readers that gay men are at particular risk of contracting hepatitis B, a liver infection which kills 5000 people each year. That's five times as many fatalities each year as have ever been caused by AIDS. As of yet, there is no specific preventative or cure for AIDS. But we do have a vaccine for hepatitis B.

If you have already had hepatitis B, you may not need the vaccine. It's even possible that you may have contracted a mild form of the disease without knowing it. A simple and relatively inexpensive screening can determine whether you already have the hepatitis B antibody, or if you should consider getting the vaccine. So visit your doctor, your local gay clinic, or a community health center and ask about the hepatitis B screening and vaccine. And if you can, consider making a donation so that those who can't afford the expensive treatment can stay healthy too.

In Boston, the hepatitis B screening and vaccine is available from the Fenway Community Health Center, which maintains a fund to provide grants and loans to those who cannot afford the vaccine. For more information, or to make a contribution to the fund, call the Fenway Community Health Center at (617) 267-7573.

gay community news TYPESETTING Services

- resumes
- letterhead
- fliers
- brochures
- newsletters
- magazines

Reasonable rates
for information call GCN 426-4469

